THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

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Ecclesiastical Affairs.

UNIVERSITY TESTS.

THE Government Bill for the abolition of religious tests at the Universities of Oxford, Cambridge, Durham, &c., has at length been introduced to Parliament. We have not yet seen it, but are satisfied with the outline of its provisions given by Sir J. Coleridge to the House of Commons. The measure comprises all that we have ever contended for in connection with these great educational institutions—the compulsory abolition of religious tests in the Colleges as well as in the Universities. The breadth and completeness of the measure have not taken us by surprise. We anticipated these characteristic qualities of it months ago with some confidence. Mr. Gladstone never gives less than he promises. His acts are almost always an improvement upon his words. With him, the substance usually exceeds in fulness the shadow which it projects. But there was another ground for our trust, besides that of confidence in the Premier. The House of Lords, by their contemptuous treatment of the moderate measure of last Session, made it all but impossible to send them up another Bill, the main features of which were shaped to meet their apprehensions. Bold men require to be boldly dealt with. Had the Lords opposed the Bill of last year with caution, with conscientious deliberation, or with the smallest show of desire to accede to the wish of an overwhelming majority in the Commons, even though ultimately they should have rejected it, we incline to believe that great deference would have been paid to the sentiments they are known to entertain. They chose to dispel the enchantment by their own want of considerateness. They who testily refuse to consult others are not very likely to be themselves consulted. The Lords have but reaped what they have sown. The demand made upon them is larger than before, and is made in sterner accents. Another false step will bring down upon them, and upon the institutions they are so anxious to shield, consequences which, so far from lessening, will augment their difficulties and dangers.

There was, if we may so say, a metallic ring in almost every phrase of the Solicitor-General's brief speech on Monday night, or, more correctly speaking, on Tuesday morning, which may serve to indicate to the opponents of the measure that the extreme limits of patience have been reached. Sir John Coleridge is usually one of the blandest, most persuasive, most honey-tongued of orators. We well remember listening to his maiden speech in the House of Commons—his first speech in favour of abolishing University Tests—with a sensation of delight unalloyed by any other feeling than that it seemed, in our opinion, to have been cast too exclusively in the apologetic vein. Nobody can bring that charge against the speech of Tuesday morning. It was sinewy in every fibre of it. Its terseness may have been due in part to the lateness of the hour—one o'clock in the morning—to which the preceding business of the House had driven him—but it was also in part due to the concentration of purpose which unreasonable antagonism had forced upon him. In his milder mood Sir John Coleridge would have declined proceeding with his measure at so late an hour—but now the very disadvantage to which he was driven strengthened his determination not to be foiled by Fabian tactics. Moreover, he took a line of remark that was short, direct, uncompromising, almost minatory. Mr. Hardy was uneasy, Mr. Walpole was despondent, Mr. Beresford Hope and Mr. Mowbray were silent. The motion was carried without a division, and, if time can be found for it, will, no doubt, be sent up to the House of Lords with a Parliamentary emphasis which should have special significance for that *poco curante* assembly.

The introduction of the Universities Tests Abolition Bill, and the spirited tone of that introduction, lead us to the conclusion that the Government is intent upon putting it upon the Statute-book this Session. If so, we infer that the Elementary Education Bill has seen its utmost limit of advance for the present year. The Irish Land Bill will scarcely clear the House of Commons before Whitsuntide, and, on the hypothesis that Government nights are exclusively devoted to the consideration of that great measure between this and then, very little progress will have been made with the estimates. There does not seem a chance for another Bill of the first magnitude this Session—a Bill, especially, the details of which are necessarily multitudinous, and some of them vehemently opposed. We can hardly imagine the Cabinet to have consented to the bringing in at this time of the year of the Bill for repealing University Tests, without being fully prepared to push it through all its stages. Any show of insincerity in this direction might be disastrous. It is a measure which has stood quite long enough on the programme of the Liberal party. It has the heartiest good-wishes of every member of the party. Every effort spent upon insuring its progress will have a uniting effect, and will knit the bands of party allegiance more closely to their chief. We wish it were in our power to say as much of the Elementary Education Bill. Of course it will not be allowed to stand as it is; but if it be amended so far as to satisfy the wishes of the most earnest and active supporters of the Government, it will become correspondingly distasteful to the Conservatives, who will have the power, and, in such a case, would be sure to exercise it, of defeating the Bill by delay. The appearance, therefore, of the minor measure makes us think that the major measure has culminated, and will soon be visibly in declension. Whether this is to be regretted is a question we are not called upon to settle. If by waiting another year the English public can unite in accepting a system likely to be durable as well as capable of being passed, the postponement will not be without some practical compensation.

But the fancy haunts us—is it fancy only?—that the introduction of this Universities' Tests Repeal Bill speaks to the public with further significance. It deals, not only with past, but with future, collegiate foundations. It says in effect, "that which has become national shall remain national, and shall be dealt with as national, wholly unrestricted by religious or ecclesiastical conditions." But it acts upon a different rule for the time to come. If new foundations should be created with a view to carry out the denominational principle, the law will not prohibit, but will protect them. It is better that any exclusive colleges should be affiliated to Liberalised Universities than be driven into seclusion and separation. Does the clause of the Bill which makes provision for this liberty of sectarianism point to the solution Government contemplate applying to the problem of the highest educational institutions of Ireland? Will a different measure of change be dealt out to the Dublin University, or, in other words, to Trinity College, Dublin, from that which it is now proposed to apply to Oxford, Cambridge, and Durham, and to the Colleges attached to them? We imagine not. And if we are right, Trinity College will be open to all students without reference to their religious creed or profession, but Roman Catholics, or Presbyterians, or Methodists, or any other religious community, will be free to found exclusive colleges and affiliate them to the central but legally-Liberal University. The merit of this system is that, while it allows any class or denomination of Her Majesty's subjects to be exclusive, at their own expense, in their collegiate foundations, it secures for all national educational institutions for superior culture, a legal freedom from all religious or ecclesiastical limitations.

In truth, we are quite refreshed by the moral atmosphere into which we have been suddenly brought by the Bill and the speech of the Solicitor-General. Both of them run on worthily with the great Act of last Session. The Universities measure is pitched in the same high key as the Irish Church Act of 1869, and will, we trust, be similarly fruitful of generous and self-sacrificing sentiments. We rejoice to get back into the old strain, and to hear the refrain of old and familiar principles. We hope the gratifying fact is an earnest of better things to come, and that, henceforth, in all attempts at dealing legislatively with what is commonly called "the religious difficulty," there will be a full recognition of the truth thus boldly enunciated by Sir J. Coleridge. "The Church must maintain itself, if hereafter it is to maintain itself, by its own inherent power, by its influence, by its cultivation, by its personal wealth, and not by force of law. The progress of opinion in matters of this kind, in the minds of Churchmen on this side is gradual, and they are obliged to come to the conclusion that in the altered state of things in which we live the Church is to be defended by different means and arguments from those by which she was defended fifty years ago; and she must rely on the hold she can maintain over the affections of the country—not on coercive or protective statutes."

ECCLESIASTICAL NOTES.

There are not only no indications of the Education controversy dying out, but every indication that it is extending. On the side of opposition to the Government, one of the most important meetings that has hitherto been held has been that at Newcastle which is reported in full in the present number of this journal. As a representative meeting, composed of delegates from all parts of the northern district, it was as complete as its enunciation of opinion was decisive. The Conference was opened by the Mayor of South Shields in a very vigorous speech, and followed up by an able paper from the Rev. H. T. Robjohns. A characteristic of this meeting was the union of denominations which it exhibited. The President of the Methodist Free Church moved the main resolution, a Unitarian spoke to it, and one of the most cultured of the old Wesleyan body, the Rev. H. H. Holland, proposed as an addendum, though he afterwards withdrew, a radical resolution, that all clergymen and ministers be *ex officio* ineligible to be elected on school boards. There were also Congregationalists such as Mr. Robjohns and Dr. Rutherford, Baptists, and Presbyterians, at this conference. The public meeting which followed fully endorsed all that had been previously done. The extreme northern, therefore, as well as the midland district of England has now pronounced against the Government measure.

It is very satisfactory to find that the Earl of Shaftesbury has apparently given up the denominational theory upon this question. In a remarkable but rather excited speech, delivered at the meeting of the Reformatory and Refuge Union last week, his lordship is reported in the *Record* to have spoken as follows:—

I care not, comparatively speaking, what we surrender so that we do but retain the Word of God. Surrender everything, all denominations, all Church establishments, all institutions, every single thing; surrender the House of Lords, surrender the monarchy, if you will; but by the blessing of God never surrender the Bible. It is that which has created what you see before you; it is that which is destined in God's providence to produce still greater wonders. Stand upon that which has made you what you are, and will sustain you in being what you are, and in rising to a still higher elevation of glory of principle, and of truth; above all, insist that in every school in this land which was founded and is supported with public money the Word of God shall be the dominant principle, the Word of God shall be the principle of sustenance; insist that the Word of God shall be the grand principle and end of all the education given to the children of this mighty empire.

It is a matter of congratulation that the Evangelical Earl has at last expressed his opinion that the Word of God is really of more importance than a Church Establishment.

The *John Bull*, our old and respected High-Church contemporary, ought really to be taken care of by his friends. There is an article in the last number of that journal, which, on the whole, is not worthy of a place in its columns. It would have done very well for a clerical *Satirist*, edited by a clerical Barnard Gregory, but our contemporary usually aspires to and realises something beyond this type of journalism. This type, however, is rather exaggerated in an article entitled, "Assurance, Impudence, and Cowardice," suggested by the presentation of a petition on the Education question to the House of Commons, signed by 5,000 Nonconformist ministers. Its readers are asked, in various styles of sneers and sarcasm, "What constitutes a Nonconformist Minister?" To this question the editorial writer gives a reply. We are half ashamed, as an ecclesiastical journalist, to quote it, for we are jealous of the honour of our order, but here it is, and we suppose that, in Church circles, it will be considered "gentlemanly":—

Any man may call his own family some particular sect (no one takes the trouble to ask what their tenets are), and may call himself their minister; or he may form a congregation out of three or four houses in the same lane or court, preach to them in his own house, and call himself their Nonconforming minister. And we believe that many of those who go to make up this imposing number of 5,000 are of this description, called into existence to swell the ranks. If any one will take the trouble to look over the list of petitions from the various Dissenting bodies, he will find that the names bear out this—the Congregational house of so-and-so in this street, the United Brethren in another, and the congregation of Bethesda Chapel in this town, of Zion Chapel in that—and so on. In rural districts, where the Dissenters are in most cases Ranters, the male members of the congregation (and sometimes females) take it in turns to pray and preach. Each of these would be considered a "minister," and qualified to sign petitions as such, and become one of the 5,000. Now, in an age of universal toleration (we must apologise to those gentlemen for using a term so distasteful to them), we are not going to find fault with this self-creative and multiplying power, nor with their making up this show of numbers in this juggling way. What we do complain of is that they are recognised by Parliament and persons in authority as representing the only religious feeling in the country, to the utter exclusion of the 20,000 clergy, and the millions who form their flocks. We have no difficulty in accounting for this. They are intolerant and tyrannical, bitter persecutors, haters of Apostolic truth and order, fierce political agitators and electioneering agents, like the low Romanist clergy in Ireland, unscrupulous in their choice of means and the mode of applying them, and making up in noise and pretence a good organisation. What they want is real wholesome influence; and as the bulk of the English are essentially moral cowards against any system of organised bullying and false assumption, their impudence seldom fails.

The Baptist meetings of the year are now being held in London, our Baptist friends, in this, as in some other matters, being rather ahead of other denominations. The meeting of the Baptist Union was held on Monday, when the Rev. W. Robinson, the president, gave an address of a somewhat miscellaneous character.

At an educational meeting just held at Manchester, Dr. Fraser, the newly-appointed bishop of the diocese, expressed his wish that in order to smooth over the religious difficulty on education, the questions relating to godfathers and godmothers, as well as other questions, should be removed from the Church Catechism. The subject of godfathers and godmothers, and some other distinctive "notes" of the Established Church in England, are dealt with in an anonymous popular pamphlet entitled, "The Font and the Rail; or, Baptism and Confirmation as practised in the Church of England," recently published by Messrs. Snow and Co. Those who require to have the objections to the baptismal and confirmation services put before them in a plain and popular manner, would do well to possess themselves of this pamphlet. There can, of course, be no objection to any doctrine being taught by any Church, but great objection may be most legitimately entertained to certain doctrines being taught by an Established Church. With regard to baptism, the author of this pamphlet, in the course of a dialogue, says:—

I have told you in a few words my insuperable objections to baptism as practised in our national Church. I say it in intense sorrow that I do not know a religious formulary fuller of more absurd and more deadly errors. Nothing amazes me more than that clergymen can administer it and people can accept it. Its uses in all our parishes and districts is one of the mightiest helps that can be given to the maintenance and growth of the priestism and sacerdotalism with which so many clergymen vociferously tell us Rome is threatening our land.

The practice of confirmation is dealt with with great severity. At the end of the argument the writer remarks:—

I believe the baptism of the Church of England a corruption, and the confirmation of the Church of England an invention: They are inseparably related, as introduction and completion. We should never have heard of the rite of confirmation but for the absurdities and errors of infant baptism by sponsors, by whom the infant is ridiculously supposed to make all sorts of vows. Both these rites are unscriptural in their warrant, irrational in their pretensions, and destructive in their influence. That men with the Bible in their hands, and with observation and experience continually testing the asserted power and use of such rites, have not long ago risen up to purge their Book of Common Prayer from pernicious errors is marvellous: and even more so is it that multitudes who are under no temptation from gain or position to mistake the truth should allow themselves to be imposed upon.

As we have indicated, the position of the Church justifies, to the most unsectarian writer, any degree of condemnation of such services.

We have heard, over and over again, of the advantage of having one gentleman placed by law in each parish who shall be, to the parishioners, a model of Christian culture and refined manner. After every other argument in favour of a State Church has been given up, this argument has been still held to be good. One fatal flaw in it is, that there is nothing in the law relating to the Church Establishment which make the smallest reference to that object being the last and special reason why there should be a Church Establishment. The reason has done duty as a sort of very forlorn hope and with an evident consciousness, we think, that the hope will not succeed. Another fatal flaw is, that, as a matter of fact, gentlemen are *not* established in every parish, any more than it was the original design of the State to effect such a purpose. Anything but gentlemen are sometimes found to be occupying the position of parsons. Was, for instance, the clergyman referred to in the following narrative, which we take from the *Ashton-under-Lyne News*, a gentleman? The circumstances are communicated to the journal we have named by Mr. Henry Knowles, of Patrington, and relate to the reception accorded to the Primitive Methodist Superintendent of the Patrington Circuit, at Halsham, by a clergyman resident in the neighbourhood. They are as follows:—

The minister, as was his custom, was paying pastoral visits to the sick and others in the neighbourhood, when a person rode up on horseback, and stopped directly opposite the house into which the minister had entered, and began to call out at the top of his voice, "Turn him out! turn that fellow out! what does he want here?" The minister, observing the parson through the window, whom he took for a farmer, said to the mistress of the house, "Does that gentleman want your husband?" (who was returned from his daily employ). She went to the door to ask the gentleman what he wanted, when he angrily replied, "Turn that fellow out! What does he want there?" The woman returned, and said to the minister, "He wants you, sir." The minister inquired who the gentleman was, and was told, "It is our clergyman." The minister, not conceiving what he could want with him, except it was to ask him what he thought of the sick person whom he had visited in the village, of whom the doctor had given very little hope of his recovery, went to the door, when the clergymen in a very angry tone said, "What do you want here? You have no business here! You get away at once, you have no authority here! What authority have you to come here?" The minister replied, "By the same authority which allows you to be here—legal authority." "You have no authority," said the clergyman. "You are a blackguard; you are a swindler; you are a Dissenter; you are a devil in sheep's clothing; you are going about deceiving people by wearing a black coat; you have no right to wear a black coat." The minister said he did not know of any law to forbid him wearing a black coat so long as he paid for it, which he always had done. The clergyman still insisted—"You have no right to wear a black coat. You are a blackguard; you are a devil in sheep's clothing; and you know that what I am telling you is the truth. You have no authority to come here. The soil is not yours." "No," replied the minister, "nor is it yours." "It is Sir Clifford Constable's," replied the clergyman, "and he won't have you coming here; and he will use means to keep you and all such like away." The minister, believing that Sir Clifford was not so illiberal, said that Sir Clifford had got more sense than to attempt any such thing; to which the clergyman scornfully replied, "More sense! You are blackguard; you are a devil!" The minister finding there was not any chance of getting either sense or reason from the clergyman, turned away and left him. It was about half-past six o'clock in the evening. Several labouring men were working in their gardens, and heard all the clergymen said on the occasion. The minister was afterwards told that the clergyman said he only regretted that he did not dismount and give him (the minister) a downright good flogging with his whip across his shoulders.

Some people will think this narrative incredible, but it is only of a piece with others. Is not this clergyman also a fair and logical representation of the position given to the Established Church by the law?

It is announced that one of the last of the colonies holding to the State Establishment of religion is now prepared to give up that principle. The Governor of Victoria, in opening the present Session of the Colonial Legislature, has stated that a Bill for the abolition of State-aid to religion was amongst the measures that would be submitted to the Parliament. Just before this the Bishop of Melbourne had expressed his opinion concerning the inexpediency of insisting upon the present State endowment, suggesting a compromise that would, no doubt, be accepted by all parties. By-and-bye, and not very long hence, the British Empire will consist of communities of nations, all free in their ecclesiastical constitutions, but having, in their centre, an incongruous State-Church, or Church-State that will be out of all harmonious relation to the thought, life, and action of the people who inhabit the British Empire.

THE LIBERATION SOCIETY.

We remind our readers that the annual *soirée* of this body will be held at Freemasons' Hall next Tuesday evening, being a day earlier than it is usually held. The place of meeting also is changed—from St. James's Hall to Freemasons' Hall—a change which, so far as the tea arrangements are concerned, may be expected to involve considerable improvement. It will be seen from the announcement in our advertising columns that, so far as regards the speaking, the meeting is likely to sustain the Society's platform reputation; while the list of those who will support the chairman, Mr. Richard, M.P., containing, as it does, the Episcopalian, Free Church, Independent, Baptist, Unitarian, and Methodist names, is the most representative we have yet seen in connection with the Society's meetings. Of the topics likely to be dealt with we need say nothing. They are numerous enough and interesting enough to make it impossible that the meeting should be otherwise than both useful and attractive.

The London Young Men's Committee held the last of their conferences for the season, at the Metropolitan Tabernacle, on Friday evening last. This being one of a series of meetings in connection with the Young Men's Society of that place, the spacious lecture-hall was well filled on the occasion. The chair was taken by Mr. W. Olney, who, in his introductory remarks, expressed the liveliest interest in the object of the meeting, and called upon the secretary of the Liberation Society to deliver the opening address on "Some Recent Aspects of the Establishment Question."

Mr. J. Carvell Williams, said that he had been engaged during the last twenty years in writing and speaking on the union of the Church and the State, and he had sometimes been asked, "How is it that you can go on year after year dealing with a subject which must have lost all its freshness? Is it not difficult to escape the consciousness of its being 'stale, flat, and unprofitable?'" Well, the answer was that, though the subject was the same, the phases it assumed were so multiform that the old statements, and the old arguments, however true and however cogent at the time, had now become quite obsolete and inapplicable. The advocates of Church Estab-

lishments had resorted to that difficult and dangerous manœuvre of changing their front in the face of the enemy, and it was found necessary by voluntaries to change their own tactics so that they might not be foiled by the adroitness of their opponents' strategy. In the early days of the Society the voluntary principle was utterly despised by supporters of the Establishment; whereas now, all Churchmen—except, perhaps, the Archbishop of Canterbury—were in favour of the voluntary principle. The fact was, that when they found they could no longer draw on the Consolidated Fund for church extension, they fell back on what Lord Shaftesbury had called "the mixed principle"—partly voluntary and partly compulsory—but many of them had now made the discovery that the practical results of such a middle course were most unsatisfactory. The old endowments, in the form of tithes and other imposts, were a constant check on Christian liberality, and the people gave less bountifully than they would have given had the offerings been purely voluntary. (Hear, hear.) It also used to be affirmed that if the Church were not supported by the State, the nation would soon relapse into heathenism; but that could scarcely be urged now in the face of all that was done not only by the voluntary churches of the land, but by the self-denying efforts of Churchmen. Even now, in spite of all the hindrances to generous contribution, the Church extensions of Episcopalians to a large extent have been the result of the voluntary principle. (Hear, hear.) But when that assumption was perceived to be untenable, another was invented as an argument for the Establishment. "We do not think," said this class of objectors, that there is any danger of falling into heathenism, but danger is to be feared from unrestrained enthusiasm and fanaticism. We must have an Established Church to keep the people within decorous bounds in the exercise of their religion. (Laughter.) Then what importance was at one period attached to uniformity! What sacrifices had been made, what sufferings had been endured, because of the determination to secure it! Now, however, a large and increasing number of Churchmen were in favour of diversity. They were for "free thought" and comprehension, as the only possible, or equitable, basis for a Church Establishment. In proof of this position Mr. Williams quoted from the recent pamphlet on "The Present Dangers of the Church of England," by the Rev. W. G. Clark, vice-master of Trinity College, Cambridge. Mr. Clark said that:—

While the Church had become less and less efficient as an inculcator and expounder of 16th century theology, it had grown more and more efficient as a promoter of primary instruction and popular civilisation, especially in the rural districts. As an organisation for the enforcement of special dogmas, it is moribund: as an organisation for the purposes of benevolence it is full of life.

And so it appeared that in Mr. Clark's opinion the Church had failed in teaching dogma, but it had been successful as a schoolmaster and a relieving officer! (Loud laughter.) Sir John Coleridge, also, in his paper read at Sion College, admitted that the Church of England was a political Church. Sir John declared that, while intended for the benefit of the nation at large, the Establishment was, practically, used for the benefit of only a certain part, and perhaps an actual minority, of the nation. He also insisted that only two courses were open, and the adoption of one of them before long was, in his opinion, inevitable. "The Church will have to choose between establishment, without its present code of tests, and disestablishment with them." Now Sir John was a lawyer, and therefore ought to know; he was Her Majesty's Solicitor-General, and therefore spoke with authority; and he said what the Liberation Society had been saying for more than five-and-twenty years, and for saying which it had been assailed with every species of abuse. But though this theory of comprehension was conciliating favour in some circles, would it be accepted by the people? He was certain it would not. (Loud cheers.) A large number of the members of the Church would not accept it; the Nonconformists, who objected to any Church Establishment, would certainly reject it; while the outsiders, who comprised one-third of the community, having no sympathy with any Church whatever, would be confirmed in their opinion that all creeds might be equally true, and very probably all were equally false. (Cheers.) Another argument of the defenders of Establishments used to be, that the patronage of the State promoted the interests of the Church: but now it was contended that it was the State and not the Church that reaped the greater part of the advantage. It was necessary, it was said, to the order and the welfare of the State that the Church should be established; as if the moral forces of religion would not operate as powerfully on behalf of all our national and social interests if the Church were free from the bondage of State control! (Hear, hear.) Then look at the profound dissatisfaction of the ministers and members of the Church with their present position. No doubt there was much in every Church adapted to awaken feelings of dissatisfaction and humiliation. They could all join in the confession, "We have done those things which we ought not to have done, and we have left undone those things which we ought to have done"; but how was it that, in regard to its ecclesiastical condition, there was a deeper feeling of dissatisfaction in the Established Church than was to be found in any of the Nonconformist churches? (A voice, "Yes, more than in all of them put together.") Was there ever a time in our history when this feeling was so general and so profound? (Hear, hear.) Well, the cause of this was to be found in the revival of the spiritual life of the Establishment. Before, it had been sleeping, and now that it had awoke it felt its fetters. (Cheers.) At the last Church Congress, held in Liverpool, the complaints of clergymen and laymen were as numerous as they were painful. The speakers and writers on that occasion called for a modification of the parochial system; for more efficient machinery; for better discipline; for the abolition of cathedral sinecurism; for the representation of the laity; for an alteration in the mode of appointing bishops; for a change in the law of patronage; and one of them, in alluding to the confusion which prevailed in the Church, said "each bishop may do as he pleases, and each parson also, in spite of the law. There never was a Church so fettered; there never was a Church so free." Mr. Williams then referred to the letters on Church reform published in the *Record* by the Rev. Mr. Ryle, and expressed surprise that Mr. Ryle had not before this written what he had now written. Even now the reformation he proposed was utterly impracticable. Convocation had no power to alter even a single comma in the Prayer-book, and as for Parliament, there was nothing that the House of Commons so detested as debates on our ecclesiastical questions. (Hear, hear.) What, then, remained but disestablishment and disendowment? The measure passed last year with reference to Ireland showed that that was practicable—(cheers)—and if it were good for Ireland, why not for England, why not for Scotland, why not for Wales? (Loud cheers.) They did not want to destroy the Church of England; they could not afford to lose the influence she exercised; but her power would be enormously increased if she were free to put forth all her energies for the promotion of the interests of truth and righteousness. (Loud cheers.)

The meeting was then briefly addressed by the Revs. Samuel Cowdy, G. M. Murphy, J. De Kewer Williams, J. Harcourt, J. F. Houstoun, and Messrs. J. Macgregor and W. Theobald, and, after the usual votes of thanks, the business of the conference was brought to a conclusion.

"M. OR N."

On every side we do agree,
It is enforced by tongue and pen,
That all must learn their A B C,
Whether in city, mine, or glen;
But what says ancient "M. or N"?

The master rules his copy-book,
Prepares his Rule of Three, and then
Into his Atlas takes a look,
Expecting troops of little men,
When in walks solemn "M. or N."

Says he, "Shut up your copybook,
Put down your ruler and your pen,
In Atlases *I* never look,
No Rule of Three or rule of ten
Proves anything to 'M. or N.'

Hundreds of thousands, sons of mine,
Good citizens and nice young men,
Who never wrote a single line,
Yet went to church and said 'Amen,'
And took to wife their 'M. or N.'

They never pored till they were sick
O'er Atlases or books of men-
Suration or arithmetic;
They were content and happy then
To know their names were 'M. or N.'

But now they want to write and spell,
And knowledge gain beyond the ken
Of sire and grandsire; who can tell
What next they'll want? Not one in ten
Will own his name is 'M. or N.'

And soon they'll all a-voting go,
And talk of liberty, and when
The Reverend Mr. So and So
Gives them a bit of Blair or Venn,
He'll critics find in 'M. or N.'"

W. K.

THE ŒCUMENICAL COUNCIL.

The third public sitting of the Council took place on Sunday. The *Telegraph* publishes the following special telegram on the subject:—"The Papal Bishops assembled at eight o'clock. The Pope entered the Great Hall at nine o'clock. The Mass of the Holy Spirit concluded at ten. After the Litanies there was a pause, in general expectation of a Papal harangue; in this, however, all were disappointed. The 'Veni Creator' having been intoned, non-voting prelates were then invited to withdraw. A movable pulpit was then wheeled into the centre of the hall. By way of preamble, the four first chapters and the relative canons of the first scheme—*de fide*—condemning rational philosophy and heterodoxy, were read aloud by a bishop. The votes of the Fathers were then collected—placet and non-placet—by scrutators. The Fathers voted the propositions in a complete form, not in detail—moral unanimity obtained. There was a crowded and orderly assemblage: magnificent weather outside." 664 Fathers was present.

The *Allgemeine Zitung* publishes an abstract of the note sent by Count Daru to Rome on the Œcumenical Council. This note is a reply to Cardinal Antonelli's despatch of the 19th ult., in which he says that the questions which are to be discussed at the Council in no way affect the relations between the Church and the State in the various European countries, and that their scope is purely religious. Count Daru observes upon this that the French Government has no desire to interfere as regards the discussion of purely spiritual matters, and that the Emperor had therefore made no use of his right to be represented at the Council, although this right has always been possessed by the French Crown, and has not hitherto been disputed in the case of any Catholic Power. Certain questions, however, which touch upon political and civil organisation, and on the relations between Church and State, have been brought before the Council, and the French Government is consequently entitled and in duty bound to represent the disturbance which would be caused in the minds of its subjects by the acceptance of principles which are opposed to the laws of the land. By so doing it exercises no pressure on the proceedings of the Council; its intervention is only of a moral kind, and is confined solely to matters which are within the competence of its civil authority. It demands that the rights and liberties of civil society shall be respected, and takes this opportunity of reminding the Holy See of the seventy years' friendship which has existed between France and the Vatican. France desires everything to be removed from the *schema de ecclesiâ*, which she fears would have grave consequences for the legal and social order of the European States, as several articles in it would involve the entire subjection of civil society to the Church. Such is unmistakably (continues the note) the object of the *schema de ecclesia*; for by declaring the infallibility of the Church, it extends her province to all questions of politics and science. It is evident that if such principles were put in practice, Governments would have only so much power, and civil society only so much liberty, as the Church would choose to allow them. Nor is this all; after all political and religious power has been placed in the hands of the Church, all the power of the Church is to be concentrated in the hands of the Pope. Such principles, proceeds Count Daru, are not accepted in any part of Europe, and if the *schema* is passed, a general anathema will have to be laid by the Pope on all the institutions and peoples of Europe. We are told that, although the Church promulgates truths, she does not require people to practise them when by so doing they would place themselves in opposition to the law. But can it be believed that people will be taught to-morrow in 40,000 parishes that they may think one way and act another? The French Government has too much respect for the Church to admit the possibility of such a proceeding. What it fears is that by the promulgation of these principles an antagonism will spring up between the people and the Church which must lead to terrible consequences for both. This must be the inevitable result if the ecclesiastical authorities in every parish throughout the land should condemn, in the name of the Pope, the principles on which all modern legislation rests. The note concludes by professing the most friendly sentiments on the part of the French Government towards the Church, and expressing a hope that the considerations above pointed out will induce the Council to withdraw all dogmas which may be calculated to disturb the existing relations between Church and State. This note was at first only read to Cardinal Antonelli, but the Marquis de Banneville has since delivered it. The French Ministry, we are told, did not consider themselves at liberty to alter it after it had been agreed to by the other Catholic Powers.

An important message from Berlin is published in the *Times*. It says the Prussian Cabinet has instructed Baron von Arnim, its representative at Rome, to adopt the conclusions embodied in Count Daru's despatch respecting the "Schema de Ecclesia," at the same time maintaining the reservations previously announced upon the subject of the decisions of the Council.

The *Augsburg Gazette* reports from Leipsic that in consequence of the late proceedings of the Council, Dr. August Schenk, ordinary Professor of Botany in that city, and lately one of the professors in the University of Würzburg, has withdrawn from the Roman Catholic and become a member of the Lutheran Church.

The *North German Correspondent* learns from Gratz that a withdrawal *en masse* of the Roman Catholics in that town from communion with Rome is apprehended, in case the doctrine of Papal infallibility should be accepted by the Council.

A correspondent informs the *Church Times* that in a church at York, on Monday in Holy Week, the second lesson was read by a lady.

The Vicarage of St. Peter's, Bradford, vacant by the death of the Rev. Dr. Burnet, has been offered to the Right Rev. Dr. Ryan, formerly Bishop of the Mauritius.

Keble College, Oxford, will be opened in June, possibly by Lord Salisbury, Chancellor of the University. It will probably not be incorporated with the University.

THE IRISH CHURCH.—The Representative Body of the Irish Church have been busy during the past week preparing an application for a charter. The appeal for contributions to the Sustentation Fund was also considered. A letter is published, written by the Archbishop of Dublin to a lay member of the Church, in which his Grace says:—"I consider it altogether wrong for members of the Church to be present at, or to take part in, Roman Catholic or Dissenting services."

SHABBY CHURCHMEN.—The Church party in Devizes being now unable to force the Nonconformists into the payment of Church-rates, are beginning to refuse to pay the impost themselves. At the Easter vestry on Tuesday it was announced that several wealthy Churchmen had not only refused to contribute, but that some of them declined even to pay their pew-rents. The meeting determined to publish the names of these shabby defaulters, which has accordingly been done.

THE CHURCH CATECHISM.—Mr. Fisher, an Evangelical clergyman, writes as follows on this subject in his book on the Revision of the Prayer-book:—"The Catechism of the Church of England remains to

this hour an essentially sacramentarian formulary, admirably adapted, in these days of extended and popular education, to impress the minds of the rising generation with the paramount importance of the sacramental system; and thus to depreciate, in their estimation, the value of the more prominent and essential doctrines of the Gospel."

An Archdeacon's Appeal to Churchmen.—The Venerable Archdeacon Emery delivered his annual charge to the churchwardens of the Archdeaconry of Cambridge, on Saturday morning, in St. Michael's Church, Cambridge. The object of his address was to show the necessity of co-operation among all classes of Churchmen against the extreme action of the Nonconformists, who were now seeking, by their attacks on the Education Bill, by their advocacy of Burial and Sites for Public Worship Bills, to damage the position of the Church. It was high time that meek people should be righteously indignant, for it would be a bad time for England when the Church of the country lost its position as a State Church. All parishes (the venerable archdeacon counselled) should send up petitions to Parliament in favour of the Government Education Bill.

Secession of a Church Congregation.—A Free Church of England has just been opened at Wheelton, near Blackburn, nearly the whole congregation of the parish of Heapey having seceded from the parish church. The secession appears to have been caused some time ago by the refusal of the vicar, the Rev. J. Fisher, to nominate as curate the Rev. J. Shaw, who for a long time had taken the vicar's duty during his illness, and the appointment of another gentleman in his place. An impulse was given to the movement by some reports which were in circulation in reference to the church funds of the parish. The New Free Church is in the Gothic style of architecture, and at the east end is a beautiful stained glass window, the work of the Rev. J. Bunskill, the minister of a Free Church at Bury.

Mr. Newdegate's Motion.—On Sunday, at St. George's Roman Catholic Cathedral, Southwark, and at most of the metropolitan Roman Catholic churches, the congregations were invited to pray during the ensuing week that the threatened act of injustice and insult levelled at the Roman Catholic religious communities, through the proposed inspection of conventual and monastic institutions, may be averted. The President of the Wesleyan Conference has promised, in writing, to do all he can to promote the support of Mr. Newdegate's motion for a committee for inquiring into the monastic and conventual institutions of the nation. Dr. Jobson says, "The mind of Methodism is so decided against the encroachments and assumptions of Popery" that support for Mr. Newdegate from both its ministers and people may confidently be reckoned upon. The Cork Town Council have, in very strong language, protested against the proposed inspection of convents. One speaker declared that the inspection would have to be made in that city "at the point of the bayonet."

The Ecclesiastical Prosecutions.—The case of the Rev. W. J. E. Bennett, M.A., vicar of Frome, charged with heresy on the subject of the Eucharist, will come before the Judicial Committee of Privy Council, on an appeal from a decision of Sir Robert Phillimore, the Dean of Arches, in June. At the same time the appeal in the case of "Elphinstone *v.* the Rev. J. Purchas," incumbent of St. James's Chapel, Brighton, will be heard by the Judicial Committee, also an appeal from a decision of the Dean of Arches. In the event of the Archbishop of Canterbury being sufficiently recovered to take his seat at the Council in June, the case of Noble (secretary to the Archbishop of York) against the Rev. C. Voysey, M.A., Vicar of Healaugh, on an appeal from a decision of the Worshipful Granville Harcourt Vernon, Chancellor of York, will be heard. The Act of Parliament provides that one of the Archbishops, or the Bishop of London (who alone of the Episcopal Bench are Privy Councillors) must sit in such a case, and as the Archbishop of York and the Bishop of London have acted as *quasi* prosecutors in previous stages of the case, they are precluded from hearing the appeal. It seems uncertain what will be done in the case of Mr. Mackonochie, the vicar of St. Alban's, Holborn.

Results of Disestablishment.—The Bishop of Brechin has addressed to the clergy and laity of his diocese a pastoral letter in which he speaks at considerable length upon the relative positions of both parties, and attributes much of the desire on the part of laymen to curtail, if not to usurp, the functions of the priesthood to the prevalent spirit of "restlessness." At the same time he admits that a wish for greater co-operation between priest and people may be in some measure due to "the breaking down of establishments as such—a break-down consummated with regard to the Irish Church, and probably impending over the Church of England." A fear of this contingency naturally leads those who are most interested in the matter to consider the means to be used in giving strength and cohesion to the disestablished bodies; and the result has been, in some cases, the admission of the laity to a greater share in the control of clerical affairs than, in the opinion of Bishop Forbes, they have any right to claim. He draws two pictures of maladjustment in the relations of clergy and laity:—

Where the sacerdotal element is unduly developed, we get such a state of things as has made the civil government of the Pontifical States a scandal in the eyes of Christendom. Where the lay influence predominates, we get that degraded type of Christianity which is exhibited in some of the sects of this country and in America, where the unhappy preacher has to shape his Gospel to please the ears of the half-educated men who form his vestry or his "managers," as in unconscious sarcastic truth they term themselves.

And in contrast with these he depicts the state of things in the primitive Church, where the aim was not the aggrandisement of a caste, but the welfare of the people, and the actual work of Church Government was facilitated and invigorated because the faithful laity itself co-operated in establishing law and order. The Bishop's conclusion is that it is only the fault of the laity of modern times—their impatience of authority, their suspicion of clerical influence—which prevents the restitution of the old and better order. Laymen have deteriorated, while clergymen have preserved their pristine purity. Whatever may be the case across the border, such a conclusion will not meet with acceptance in England. Among us the belief has taken firm root that the life of the Church is to be measured by the closeness of union between clergy and laity.—*Pall Mall Gazette.*

Religious and Denominational News

St. Ives.—The Rev. W. J. Coombe, late of Cheshunt College, was recognised as the pastor of Zion Chapel, St. Ives, Cornwall, on Monday, 18th April. Professor Charlton, M.A., who delivered the charge, read a letter from the President of Cheshunt College, commending the pastor elect in the most kind and honourable terms. The other parts of the service customary on similar occasions were conducted by ministers of the town and neighbourhood.

Mr. Cowper's Lectures on Christian Evidences.—In consequence of the unabated interest of the public in these lectures, Mr. Cowper has agreed to give two extra: one on May 1st, on "Difficulties of Scripture," and the other on May 8th, on "The Bible the Secret of England's Greatness." The lectures are delivered in Shoreditch Town Hall, on Sunday evenings, at seven o'clock, and have been attended in almost every instance by at least two thousand persons.

Brompton.—On Tuesday evening, April 12, a recognition service was held in connection with the settlement of the Rev. E. H. Jones as pastor of the Trevor Congregational Church, Brompton. There was a full attendance. The Rev. R. Redpath, M.A., Rev. J. H. Wilson, R. J. Scott James, R. A. M'Millan, Mr. Bartlett, of Chelsea, Rev. Robert Robinson, home secretary of the London Missionary Society, and the Rev. C. Winter, participated in the service; and the Rev. Samuel Martin, of Westminster, delivered an address to the church and congregation.

Open-air Mission.—The quarterly meeting of the members and friends of this mission was held on Monday evening, the 25th inst., in Westminster Chapel Lecture Hall. The Right Hon. Lord Farnham presided, and addresses were delivered by the Rev. Samuel Martin, minister of the chapel; the Rev. William Pennefather, M.A., vicar of St. Jude's, Mildmay Park; and the Rev. Thomas Alexander, M.A., minister of the Presbyterian Church, Halkin-street, Belgrave-square. About 200 were in attendance. The secretary announced that Mr. R. N. Fowler, M.P., had preached at the Royal Exchange on the previous day.

St. Giles's, Bloomsbury.—The third annual meeting of the members of the church (under the pastoral care of Mr. George Hatton) was held on Good Friday, April 15, at King-street Hall, Long-acre. The various reports from the branch mission stations in connection with the church were most satisfactory, and Mr. Hatton stated that 278 persons had been received into fellowship as the fruit of his labours in St. Giles's during the three years of the church's existence. An unassuming pamphlet, recently issued, being "A Brief Record of One Year's Voluntary Christian Work among the Poor of St. Giles's," bears testimony to the noble and successful efforts of benevolence in this haunt of poverty, ignorance, and vice, by Mr. Hatton and his friends. Besides the religious services set on foot by this Council, there are house-to-house visiting, a lending library, instructive lectures, and dissolving views, a penny savings bank, mothers' meetings, and children's sewing-classes, a soup-kitchen, a relief fund, summer excursions, free teas, and Christmas dinners. In these and kindred good works more than 600*l.* (of which nothing is absorbed in salaries) has been expended during the past year.

Ripon.—The annual public tea-meeting of the Independent church and congregation worshipping in the Temple, was held on Tuesday, the 19th inst., in the Temperance Hall, and was well attended. The public meeting was held in the chapel, under the presidency of W. H. Conyers, Esq., of Leeds. Much interest was excited in connection with this anniversary, as plans for a new chapel, school, and minister's house were exhibited. Suitable addresses were delivered by the Rev. A. H. Byles, B.A., of Leeds; Messrs. R. Yates and J. Hill, of Bradford; the Revs. J. Croft, A. T. Goodall, Mr. Lee, and the pastor, the Rev. J. Andrews. Mr. Andrews stated that they purposed expending between 3,000*l.* and 4,000*l.* on the new church, school, and house, towards which there is in hand and promised 1,072*l.* The site so recently purchased, and at much cost, is the finest in the city, and has been most generously given to the church and congregation by a number of gentlemen who are much interested in the movement. When the new buildings are erected they will be quite an ornament to the City. The meeting was quite a success, and the friends have much cause to thank God and take courage.

Tonbridge.—A tea and public meeting was held in the Town Hall, Tonbridge, on the 6th inst., in connection with a movement for a new Baptist chapel. About 100 friends sat down to tea, after which the chair was taken by J. S. Olney, Esq., who after some very practical remarks called upon the pastor of the church, the Rev. J. Turner, to address the meeting. The report of the building committee was then read, and addresses delivered by the Revs. W. Barker, of Hastings; J. Smith, of Redhill; J. Jackson, of Sevenoaks; B. Barrow, Esq., of London, and several other gentlemen. From the report and address of the pastor we learn that the Baptist church in Tonbridge has been established about two years, the congregation at present meeting in the Town Hall. A suitable site having at length been secured in a good position in the High-street, the committee hope to be able to commence this year to erect a chapel capable of seating from 350 to 400, to which galleries can be added when necessary. The present accommodation for religious worship in Tonbridge is not sufficient for nearly one-half of the inhabitants. The cost of the chapel and site will probably be a little over 2,000*l.*, the principal part of which must be raised before the building is commenced. The Revs. C. H. Spurgeon and B. C. Etheridge have written letters of recommendation. Nearly 400*l.* has been already promised.

Blackpool.—The foundation-stone of new schools in connection with Victoria-street Chapel, Blackpool, was laid on Wednesday last, April 13, by Mr. Henry Lee. They adjoin the chapel, and are intended to be in the Gothic style of architecture, and will consist of one large room, fifty feet by twenty-seven, with two class-rooms adjoining. The entire of the building is estimated at 1,100*l.*, of which about 700*l.* has already been subscribed or promised, leaving the sum of 400*l.* yet to be raised. The architects are Messrs. Parker and Robinson, of Manchester. The weather was unfavourable, and the meeting was therefore held in the chapel, when the Rev. Thomas Davies, of Darwen, delivered an address on national education, in the course of which he said he was very glad to find that the Earl of Shaftesbury was coming over to their view. One of the Conservative members for Salford had drawn a broad line between the use of catechisms and theological formularies on the one hand, and the use of the Scriptures on the other. He (Mr. Davies) hailed that concession, and he believed that Nonconformists would not be wanting in willingness to meet them, because while they were opposed to the use of religious formularies invented by man—as, for instance, the use of catechisms in our national schools—yet he had never seen any good reason why this old book (pointing to the Bible) might not have a place in our schools. A tea-meeting was held in the assembly-rooms, at which Mr. Samuel Watts presided, and the Rev. J. Wayman, Rev. S. Gledstone, Rev. S. Todd, Rev. H. Lings, Rev. J. Armitage, and others addressed the meeting.

Littlemore, Oxon.—In this little village the following was circulated as a handbill:—"All who love their Church, and Prayer-book, and Bible, are earnestly and affectionately advised (1) not to send their children to the Baptist Sunday-school, (2) not to go themselves to the Baptist Chapel, either as a place of worship, or to attend lectures, concerts, tea-parties, &c., (3) not to receive the tracts which are left at their houses by the Baptist teachers." Notwithstanding the house-to-house circulation of the above, and the personal visitation of the clergyman to enforce his advice, some sixty friends sat down to a social tea-party in the Baptist Chapel on Good Friday. Immediately after tea, Mr. W. H. Herring, in a few kind and appropriate words, presented to Mr. R. Grubb a very handsome carved walnut inkstand, with silver pen and pencil case complete. In the centre of the stand was a silver shield with the inscription—"Presented to Mr. R. Grubb, by friends at Littlemore, in acknowledgment of valuable services cheerfully rendered.—April 15, 1870." Mr. R. Grubb, who was taken quite aback by the unexpectedness of the present, expressed the great pleasure such kindness gave him. In the course of the subsequent proceedings, Mr. Grubb gave a short report of the year's work, stating that the Sunday-school had an average attendance of fifty children and seven teachers, that the congregation had been much larger during the year than at any time before; that almost every house in Littlemore received a tract every Sunday. He then gave an account of the origin and growth of Nonconformity in England, many points being warmly received, and vigorously applauded. Mr. Matthews spoke on the education question, and after speeches from Messrs. Payne, R. Graham, and E. Eldrid, the meeting separated.

Sir Francis Crossley's Gifts.—In addition to his other gifts for religious purposes, Sir Francis has, as we have already stated, given 10,000*l.* to the Pastors' Retiring Fund, and has also offered 10,000*l.* as a basis of a fund for the widows of our Congregational ministers. In a letter to the treasurer of the Pastors' Retiring Fund, published in the *English Independent*, the hon. baronet says that in the munificent contribution he has made he desires to accomplish the intention of his lamented brother, Mr. Joseph Crossley. He adds:—

Your report contains also an intimation that it was my brother's desire to originate a Pastors' Widows Fund, and that had his life been spared a little longer, there can be no doubt that, in conjunction with your honorary secretary, the Rev. Dr. Ferguson, he would have succeeded in projecting and establishing so useful an auxiliary to the Pastors' Retiring Fund.

So heartily do I sympathise with the feelings he entertained on this matter, that I could not willingly allow so desirable an object to fail of its accomplishment. The condition of many of the widows of deceased ministers is often such as to be a reproach to our denomination; and it only requires to be thoughtfully considered in order to awaken a spirit of Christian generosity that will bring to it substantial alleviation.

I am sure there is wealth enough amongst the Congregationalists of England and Wales to create a fund from which the widows of our ministers can derive help that will save them from abject poverty; and I cherish the hope that there is sympathy enough to prompt to this form of Christian benevolence. It will

afford me great pleasure to have some share in the creation of such a fund, and as soon as a scheme for its establishment and administration is matured, to place in the hands of the treasurer a sum of the same amount and kind as that now contributed by me to the Pastors' Retiring Fund.

I cannot close this communication without expressing my deep sense of the sustained and valuable services of your honorary secretary, Dr. Ferguson, and the gratification I feel in being enabled to assist in promoting his views for the more efficient working of this valuable institution.

WALTHAMSTOW.—The new Congregational Church in this suburban district was opened for Divine worship on Friday last. The Rev. Dr. Parker, of the Poultry Chapel, preached the morning sermon to a large congregation. James Spicer, Esq., J.P., presided at the subsequent dinner, where pastor and people received the heartiest congratulations. The Revs. S. McAll, A. Hannay, C. Dukes, M.A., J. Davies, E. T. Egg, W. Tyler, Messrs. Higham and Unwin, were among the speakers. The Rev. Henry Allon preached in the evening. The Revs. Alex. Mackennal, B.A., A. Hannay, E. T. Egg, J. Davies, Fred. Hastings, W. H. Hooper, P. J. Turquand, took part in the devotional exercises of the day. On Sunday last the Rev. W. S. H. Fielden (the minister of the place) preached in the morning, and the Rev. Clement Dukes, M.A., in the evening. On Tuesday there was a performance of "The Messiah," by three choirs, under the baton of J. F. H. Read, Esq. (a liberal Churchman, who generously and willingly rendered this service to Dissenting neighbours). E. J. Hopkins, Esq. (of the Temple Church), presided at the organ. The tone and sweetness of the instrument were much admired. The opening services will add about 200*l.* to the building fund, leaving a debt of about 1,100*l.*, besides the free loan from the London Church Building Society. The erection of this church is another triumph of the voluntary principle. A very small body, with very limited resources, have built this attractive church, in this suburban village of rising importance, and without any sacrifice of either freedom or manliness, have received help and kindness from Christians of all denominations. The edifice is near to the principal railway-station of the new branch line which is ready for opening. The site is freehold, and there is still space for future enlargements if they should be required. The style of architecture is an adaptation of Geometrical Gothic, which was prevalent in the 14th century. Mr. R. C. Sutton, of London and Nottingham, was the architect employed. The contract was taken at 3,100*l.*, and the total outlay, including organ, fencing, professional charges, gas, furnishing, &c., will be about 4,000*l.* There is no gallery at present in the church, but about 600 persons can be comfortably seated therein. The acoustics of the building are perfect, and its beauty and fitness for Congregational worship have called forth universal admiration.

Correspondence.

THE EDUCATION QUESTION.

To the Editor of the Nonconformist.

SIR,—Having had some experience in elementary education, and being desirous of saying something on the "religious difficulty," I write this, hoping you will kindly allow it to appear in your next issue. There can be no doubt that this difficulty is no small one in regard to the education question. I do not profess to have discovered a way to remove it entirely, but am inclined to think that the following plan, if adopted, would lead to lessen it.

I. That the schoolmaster be neither commanded nor forbidden to teach religion. My reasons for this are the following:—

1. A conscientious master has convictions, and forbidding him to speak on that which he thinks of the highest importance, would disgust him, and thus high-principled, noble-spirited men, and consequently the best teachers, would be driven out of the profession, while mere money-hunters, and men of the like class, would step in to occupy their places. A truly religious man, wherever he is, will and must exert a religious influence by his life and words, and a Government ought to be very careful in any attempt it may make to diminish that influence either in the case of the schoolmaster or any other man.

2. In a manufacturing district like ours we can hardly help illustrating by what surrounds us; I therefore give the following illustration. When a weaver seeks for employ in a factory the question is very rarely put to him "What is your religious creed?" much less is he required to teach this, or forbidden to teach that, particular dogma; all the master requires of him is that he performs his work satisfactorily. Would it not be exceedingly hard for the master either to command or forbid such a man to speak about religion? If he commanded his *employés* to teach religion, many, to secure their places, would act the hypocrite, and more harm would be done by the hypocrisy of the many than by the honesty of the few who might be sincere. If, on the other hand, they were forbidden to speak about religion, the evil would, in my opinion, be as great as in the case just mentioned, if not greater.

I think this argument will stand good in the case of the schoolmaster. A person enters the profession of teacher at thirteen years of age, and as long as he is attentive to his duties and careful as to his moral character, he goes successfully through his apprenticeship and his college course, and thus becomes equipped for the office of schoolmaster. But to expect that every such person will be religious is to expect little less than an impossibility, and to attempt to force such a man to teach religion, when he is destitute of its first principles, is to degrade our holy religion, and to present a distorted form of it to mankind; but on the other hand to forbid a sincere and godly man from speaking on religion would be as great a mistake, if not greater.

If a weaver does his work properly his master is or ought to be satisfied, and never should he be removed on account of his religious opinions till he has by his talkativeness, &c., become a nuisance. So let the managers and education department see to it that the schoolmaster imparts a good secular education, and deal with the religious difficulty when the latter is stupid enough to create it.

3. As the schoolmaster would have no pecuniary interest in teaching religion, and no command from the managers to that effect, the only thing that could induce him to teach it would be a love for it. Irreligious teachers would have no incentive to teach it, and would be glad to be relieved from teaching what they would term a dry subject; while religious teachers, from the competition of other schools, would spend no more time over it than they considered necessary for training the children aright; and very rarely indeed would cases arise in which parents would object to such teaching. Should such cases, however, arise, they should be met thus:—

II. That a parent or guardian of a child, objecting to the religious teaching of the master, may have the child exempted from such teaching by expressing his wish to the master either verbally or in writing. If he refuses to notice this request, appeal may be made to the managers; and if disregarded by them, it may be made to the Education Department, which should refuse any grant to such a school as long as the master forced upon any child religious dogmas contrary to the wish of the parent or guardian.

The parents or guardians certainly have the first claim upon the child, and no person, not even the teacher, should force upon it religious teaching to which they might object.

III. That facilities be given for ministers of religion and others to give distinctive religious teaching to the children out of the regular school hours, such instruction to be given only at the express desire of the parents or guardians, and to be imparted voluntarily by him who communicates it.

Rich parents under the new Education Bill, as far as I can see, will be able as at present to send their children to any private school they may think proper, and thus get for them what religious instruction they may desire, and unless some such arrangement as the above were made we should have in effect one law for the rich and another for the poor.

I remain yours respectfully,

R. J.

OUR SUNDAY-SCHOOLS.

To the Editor of the Nonconformist.

DEAR SIR,—It is becoming the fashion now-a-days to discuss with much freedom the working of our Sunday-school system. From various sources we are told what a failure it is. Bishop Wilberforce, *English Independents*, and now the *Nonconformist*, have favoured us with their criticisms, if not very flattering, certainly most candid. But is it true that the injunction, "Feed my lambs," is not observed in England, or only very partially? "that the Sunday-school, as at present conducted, can hardly rank as a spiritual institution" and that, "We have no Christian mission to children?"

I read the paragraph from which the above quotations are taken, from your issue of the 20th instant, with something more than astonishment. I asked myself, what have the thousands of men and women (called teachers) been doing during the past thirty years? For the most part, they have had faith in Christian work and devoted the best and most precious hours of their lives in the religious training of the young; but few schools now attempt to teach secular instruction or even the art of reading on the Sunday. The Divine revelation is unfolded. The central truths of the Gospel are explained, illustrated and enforced with all plainness of speech and earnestness of deep affection, and God has given testimony to their work with signs following. From whence are the ranks of Christian workers, teachers, ministers, missionaries, &c., filled up if not from our Sunday-schools? That all has not been accomplished that might have been under better conditions, is simply what might be said of every institution; but who can doubt that it has not been an unspeakable blessing to the Church and the world; "Not unto us, but unto thy name be all the glory, O Lord."

If the churches of this land would make them more efficient, better accommodation for teaching must be provided; separate class rooms, and a larger room for holding children's services are needed in many places.

Men and women of experience, culture, and leisure, should devote themselves to this work. The times in which we live demand this, and in answer to prayer they will be forthcoming.

And, lastly, it should be a recognised principle that the Sunday-school is for the young—not of a class or any particular condition in society, but for the entire young of the congregation. I know this is the case in some schools, and it is most beneficial both to teachers and scholars.

May all the leaders of thought and action among us endeavour to improve and elevate this institution of the Church, and not narrow its usefulness by disparaging the efforts of any who in any way strive to serve their generation according to the will of God!

I am, dear Sir, yours respectfully,

G. DOWMAN.

Southampton, April, 1870.

Court, Official, and Personal News.

The Queen attended Divine service on Sunday morning at Whippingham Church. The Rev. G. Prothero preached the sermon. Mr. Cardwell dined with Her Majesty on Friday, and on Saturday M., Madame and the Misses Van de Weyer arrived at Osborne on a visit to the Queen.

The daily papers state on authority that there is no truth whatever in the report recently published to the effect that the Queen and the Princess of Wales were last week placed in danger of meeting with an accident from the circumstance of a waggon being run away with on the road near Osborne.

The Prince and Princess of Wales and three of their children arrived at Sandringham on Thursday afternoon on a short visit for the remainder of the Easter holidays. The new mansion is very rapidly approaching completion, and there is no doubt it will

It is said that the Prince and the Princess of Wales will at the close of the London season pay a visit of a month to the Emperor of Russia at St. Petersburg, where there will be a grand family réunion to meet the Prince and the Princess.

be ready for occupancy by the autumn.

A Cabinet Council will be held this afternoon.

During the week ending April 16 the number of messages forwarded from postal telegraph stations in the United Kingdom was 157,807, or a decrease of 11,755 on the figures of the previous week. This was due to the small amount of business transacted on Good Friday and the following day.

The halfpenny postage-stamp on newspapers and book packets will come into operation on the 1st of October next.

It is understood that the Dublin Freemen Commissioners report in favour of the freeman franchise; and that corruption has not extensively prevailed.

Mr. J. W. Pease, M.P., in a letter to the *Pall Mall Gazette*, supplements the observations which he made at the meeting at Bishop Auckland. The hon. gentleman says:—"I had good authority for saying that, if time allowed, the Marquis of Hartington would this session, on behalf of the Government, introduce a Ballot Bill, dealing not only with that subject, but with others embraced in the report of the Committee of which he was the chairman, and that such a measure would be a reform in the system of conducting our elections; in which case I have no doubt Mr. Leatham would withdraw his bill, having accomplished his object."

Mr. Headlam, M.P., in replying to an address from Newcastle, expressing the regret of those who signed it at the course the right hon. gentleman had pursued with regard to the Irish Land Bill, assures the memorialists that his amendment was not moved with a view to embarrass the Government, but to facilitate the progress of the bill. He, however, promises an explanation in the House on Thursday.

Monday was the twenty-seventh anniversary of the birth of the Princess Alice Maud Mary (Princess Louis of Hesse).

Sir John Gray, M.P., is suffering from a severe attack of inflammation of the throat.

A native Kaffir preacher in Southern Africa has just completed a translation of Bunyan's "Pilgrim's Progress," in the language of his people. The work is said to be an entire success.

A SHARP CLERGYMAN.—There was once a difficulty amongst the singers of Dr. Samuel West's church, New Bedford, U.S., and it was reported that the choir would not sing a note on the next Sabbath. The doctor commenced that morning's worship by giving out Watts' hymn, "Come we who love the Lord." After reading it through, he looked up very emphatically at the choir, and said, "You will begin at the second verse:

"'Let those refuse to sing
Who never knew our God.'"

They sang that hymn.

THE CHILDREN'S HOSPITAL.—A bazaar in aid of the funds of the North-Eastern Hospital for Children of the Poor will take place on Monday, May 16th, and two following days, and is to be opened by the Princess Louise. During the two years and a half since the establishment of this hospital, medical relief has been afforded to 15,000 children, chiefly from the parishes of Bethnal-green and Shoreditch; and there have been 45,000 attendances, the patients (unless provided with subscriber's free ticket) paying twopence each time. The pence paid by the out patients have produced nearly 200*l.* in the past half-year. The present premises only allow of twelve beds, so that many children have been turned away whose lives might have been saved had there been room to receive them as in-patients. The efficiency of this institution is also much impeded by the want of more accommodation for the out-patients. It is therefore, with a view of procuring larger premises, that the committee have set on foot this bazaar.

Anniversary Meetings.

Day.	Hour.	Institution or Society.	Chairman.	Place of Assembly.
APRIL.				
28 Thur.	2½ p.m.	Society for Prop. of the Gospel ...	Archbishop of York	St. James's Hall.
	6½ ,,	Baptist Missionary Society	J. J. Colman, Esq.	Exeter Hall.
	6½ ,,	British and Foreign Sailors' Society	Lord Henry Cholmondeley	Sailors' Institute, Shadwell
29 Fri.	6 ,,	Orphan Working School, Haverstock-hill (Festival).....	Joseph Hoare, Esq.....	London Tavern.
	7 p.m.	Christian Society of Operative Silk Weavers.....	Earl of Shaftesbury, K.G.	Peel-grove Hall, Bethnal green.
MAY.				
2 Mon.	11 a.m.	Wesleyan Missionary Society	W. M. S. Allen, Esq., M.P.	Exeter Hall.
	1½ p.m.	Home and Colonial School Society	Earl of Chichester	Soc. House, Gray's Inn-rd.
	6½ ,,	National Temperance League	Samuel Bowly, Esq.	Exeter Hall.
3 Tues.	11 a.m.	Church Missionary Society.....	Earl of Chichester	Exeter Hall.
		Liberation Society (Soiree).....	Henry Richard, Esq., M.P.	Freemason's Hall.
	6 p.m.	Wesleyan Home Missions	H. J. Atkinson, Esq.	City-road Chapel.
	7 ,,	Christian Instruction Society		Finsbury Chapel.
4 Wed.	11 a.m.	British and Foreign Bible Society.	Earl of Shaftesbury, K.G.	Exeter Hall.
	5½ p.m.	The Book Society (Soiree)	Earl of Shaftesbury, K.G.	Guildhall Coffee House.
	9 a.m.	Christian Moral Science As. (Bkfst.)	Hugh M. Matheson, Esq.	Cannon-street Hotel.
	7 p.m.	Systematic Beneficence Association	George Williams, Esq. ...	Exeter Hall.
5 Thurs.	11 a.m.	London City Mission	Lord Charles Russell	Exeter Hall.
	2 p.m.	Church Pastoral-Aid Society	Earl of Shaftesbury, K.G.	St. James's Hall.
	6 p.m.	Sunday School Union	Hon. A. F. Kinnaird, M.P.	Exeter Hall.
	11 a.m.	Methods of Christian Charity (Conference)	Bishop of Ripon	Society of Arts.
6 Fri.	11 ,,	Society for Promoting Christianity among the Jews	Earl of Shaftesbury, K.G.	Exeter Hall.
	6 p.m.	Religious Tract Society	Hugh Matheson, Esq., M.P.	Exeter Hall.
9 Mon.	10 a.m.	British and Foreign School Society	Earl Russell, K.G.	Soc. House, Borough-road.
	2½ p.m.	Colonial and Continental Church Society	Ld. Henry Cholmondeley	St. James's Hall.
	2½ ,,	Protestant Reformation Society ...	Bishop of Ripon	Willis's Rooms.
	3 ,,	Christian Vernacular Educatn. Soc.	Earl of Shaftesbury, K.G.	Willis's Rooms.
	6 ,,	Ragged School Union	Earl of Shaftesbury, K.G.	Exeter Hall.
	6½ ,,	Irish Evangelical Society	Charles Reed, Esq., M.P.	Finsbury Chapel.
10 Tues.	6 a.m.	Yng. Men's Christian Assoc. (Bkfst.)		165, Aldersgate-st., City.
	8½ ,,	Irish Church Missions (Bkfst.)	Bishop of Ripon	St. James's Hall.
	9½ ,,	Congregational Union	Rev. Joshua Harrison.....	Finsbury Chapel.
	11 ,,	Irish Church Missions.....		St. James's Hall.
	7 p.m.	London Missionary Society—Welsh	Rev. Thomas Thomas	Fetter-lane Welsh Chapel.
	7 ,,	Home Missionary Society	Samuel Morley, Esq., M.P.	Finsbury Chapel.
11 Wed.	5½ p.m.	Cong. Board of Education	Samuel Morley, Esq., M.P.	Lower Clapton. Cong. Ch.
	7½ ,,	London Free and Open Church Society	Earl Nelson.	Exeter Hall (Lower Room)
12 Thur.	10 a.m.	London Missionary Society	James Sidebottom, Esq....	Exeter Hall.
	6½ p.m.	Colonial Missionary Society	Rev. Thomas Binney	Weigh-house Chapel.
17 Tues.	6 ,,	Primitive Methodist Miss. Society.	Thomas Burnitt, Esq.....	Metropolitan Tabernacle.
	6½ ,,	Peace Society.....	J. W. Pease, Esq., M.P....	Finsbury Chapel.
18 Wed.	6½ ,,	Evangelical Continental Society ...	R. A. Macfie, Esq., M.P.	Exeter Hall (Lower Room)
19 Thur.	12 noon	Alexandra Orphanage for Infants		Cannon-street Hotel.
	12 noon	British and Foreign Sailors' Society	T. Baring, Esq., M.P.....	London Tavern.
24 Tues.	6 p.m.	National Temperance League (Conversazione).....	Maj.-Gn. F. E. Wilmot, R.A.	Cannon-street Hotel.
JUNE.				Regent's-park College.
13 Mon.	7 ,,	Open-Air Mission.....	Robert Baxter, Esq.	Exeter Hall.
	7 ,,	Ragged Church and Chapel Union		
23 Thur.	11 a.m.	Orphan Working School (Haverstock-hill (Examin.)	Rt. Hon. the Lord Mayor.	Institut., Haverstock-hill.

THE BAPTIST UNION.

The first session of this Union was held on Monday at John-street Chapel, Bedford-row. There was a full attendance. After the usual devotional services, which were conducted by the Ex-President, the Rev. Dr. Brock, the President for the ensuing year,

The Rev. Wm. Robinson, of Cambridge, was called to the chair, and delivered the customary inaugural address. He said it was the common practice now with almost all bodies of Christians to meet occasionally and take counsel together respecting their own affairs and the state of the times. They met as a Christian union and a Baptist Union, believing, in accordance with the testimony of every Greek dictionary in the world, that sprinkling was not baptism, and that baptism should always be associated with the faith of the recipient. They found themselves to some extent separated from many of their honoured brethren in Christ, but the main point of their union was common to them with the Congregationalists and Wesleyans, and all Christians, namely, living faith uniting the soul to the Lord Jesus Christ. Without that precious faith life would be to them but vanity in its progress and darkness in its close. All hope for themselves and the world was the hope of faith. In the present day the foundations of this faith were assailed, if less rudely, yet more strenuously and dangerously than heretofore. Every phase of Biblical teaching and evidence was lightly spoken of, and more than that, the modes in which their predecessors proved incontrovertibly, as they thought, the Divine existence, were declared to be insufficient. Men bearing the title of Christian ministers abandoned the outworks of faith, scarcely defending the citadel. Dr. Brock a year ago chose for his theme the irreligious agitation of the current year; at the meeting of the Congregational Union, in May last, Mr. Dale reminded his audience that for centuries there had been no such crisis in the religious thought and life of mankind as that which was now impending. It could scarcely be doubted that the subject selected by those gentlemen was the subject of the time. Mr. Dale distinctly raised the inquiry, What are we to do? His one answer was, Preach Christ, which was undeniably a primary duty. He did not wish to pass over the ground trodden by those gentlemen, but there was another phase of the subject to which he might properly direct their attention. Prophets, apostles, and our Lord Himself, were scarcely more remarkable for delivering to men the message of righteousness and mercy than for the stern resolution with which they exposed and denounced the errors that prevailed amongst them. If Christ and His work were dishonoured, if the truth which God had stooped from heaven to reveal were set aside, if the Divine existence was disowned or represented as of no practical importance to mankind, Christians were not to stand passively by nor to conceive that the cause of which they were the appointed defenders was best honoured by smooth words. Vain babbling was to be called vain babbling, and philosophy falsely so called was to be shown to be false. This was not the whole, neither was it the most important part of their duty, but it was one part thereof from which they might not shrink. "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him." Faith in God was the very essence of religion; therefore it behoved them to hold fast the clearest possible views respecting faith and its foundation. Haziness here would spread itself to the whole compass of religious belief, and impair, if not wither, the strength of every religious act. There had been, and still was, much of such haziness. Our fathers deemed the argument of Paley's "Natural Theology" sound and conclusive, but for the last thirty or forty years we had heard, first in whispers few, then loudly and on every hand, that though the argument might be useful for rustics, it was not sufficient for philosophers. He did not know whether their experience coincided with his own, but for his part, he confessed to having been alike amazed and grieved by the flippancy with which of late the argument of design had been spoken of. Creation, it was said, was limited, and could not therefore conduct them to that which was unlimited. What could this mean, unless that they could not by creation find out the Almighty to perfection, and that if men flattered themselves that by some other means they could find out the Almighty to perfection, most assuredly they deceived themselves. The universe, with its hundred million worlds, bespoke the power, wisdom, and goodness of God in its production and support. The heavens were telling the glory of God and the earth was full of His fame. This testimony was broad and high beyond all human comprehension; and yet men spoke of knowing God by intuition and the higher reason, terms ambitious and misleading, which they would do well to avoid until some one explained them, a feat not yet accomplished. (Hear, hear.) Departure from the old basis of theism had recently reached its ultimatum, and so it might be hoped it would work its own cure. A famous metaphysician adapted the word "unconditioned" as a synonym for "infinite." Now, inasmuch as nothing unconditioned ever had been or could be conceived of, the door was then opened to all manner of mysticism. An Oxford professor took up the subject, and certainly accomplished a most masterly approach to chaos. (Laughter.) He said, "The unconditioned is incognisable and inconceivable." Strange that a learned man should deliver to a learned university a series of lectures about that which could be neither known nor perceived. "The unconditioned is the absolute, and the absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as compound, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by the absence of difference; it cannot be identified with the universe, neither can it be distinguished from it." (Laughter.) It could not but be mischievous that the first truths of religion should be so interpreted. One thing, however, they might learn from it, to reassert vigorously the old argument of design and its sufficiency, an argument which appealed plainly to the common sense of a child, and the keen edge of which no sophistry could blunt. While the primary truth of all religion had been needlessly obscured, there was scarcely anything in their religious belief that was not called in question, and the magical word by which all kinds of scepticism were sustained was "science." A late master of Trinity College, Cambridge, wrote thus—

> Successive discoveries in various branches of physical science had revealed facts which are utterly irreconcilable with the text of Scripture except by such distortion of meaning as could only suggest itself to the advocates of a foregone conclusion, and by methods of interpretation confessedly inapplicable to any other book, and applicable to it only by assuming the very proposition which they intended to prove.

No one who knew the writer would accuse him of intentionally giving pain, but his words had the effect of cruelty; they assailed all that multitudes of the best members of society held dear, and they did this in vague terms which admitted of no other reply than an equal vague contradiction. No men held science in such high esteem as intelligent Christians. They had at least as much abhorrence of falsehood as scientific men. *Stet veritas ruam cælum* they would take as a motto as eagerly as any man living, but when a man of great influence and well acquainted with the opinions and feelings of Englishmen, told them that various branches of physical science contradicted the Bible, they had a right to demand an explicit statement of the evidence on which the assertion rested. The cuckoo-like cry "science" was not enough, they ought to have given to them both the data and the formula of truth that they might examine both. There was, however, one example of modern science, rightly or wrongly so called, which was now in great repute, and which it was possible to scrutinise. The chief advocate of the opinions referred to propounds them at the Royal Institution, throws them into shape of lectures for working men, and preaches them on Sunday evenings. Let them ask who were the men most prominent in scientific circles, and assuredly Professor Huxley's name would be among them. As Dr. Shern's reply was not sufficiently plain for general use, it would not be improper to devote a few minutes to the exposition of the most popular phase of existing scepticism. Professor Huxley's hypothesis was that all living things had a material basis, which he called protoplasm; this basis was either the same or similar in all cases, probably the same, all living things being the modifications of one primordial unit or at most of seven. This unit, however, was not simple but complex, and was formed by a combination of carbon, nitrogen, hydrogen, and oxygen. As when oxygen and hydrogen were brought together, and an electric spark was sent through them, water was produced, so, said the Professor, all those elements when brought together under certain conditions gave rise to protoplasm, and protoplasm exhibited the phenomena of life. It was admitted that no human skill had hitherto succeeded in so bringing the four elements together as to produce dead protoplasm, much less living protoplasm. (Laughter.) But the Professor thought it fair to expect that in time men might accomplish both, and learn how to create living things. Then what became of the unit or of the living units not more than seven? By a law of nature—in other words, by a law of natural selection—protoplasm by successive changes requiring vast intervals of time developed itself into all forms of organised existence, both vegetable and animal, all plants and trees, all animals, men included, and all mental acts being but the development of protoplasms, and under whatever disguise it took refuge, whether fungus or oak, worm or man, the living protoplasm ultimately died, and was resolved into its mineral and lifeless constituents. To what conclusion did this theory tend? Whether God created the oxygen, hydrogen, nitrogen, and carbon they were not informed, or whether there was a God, but those elements existing, it was assumed that nothing more was required than electricity or some other material influence to weld or fuse them into protoplasm and to quicken them; so that if all things living, Professor Huxley excepted, were removed from off this earth, it was to be held quite conceivable that he by skilful chemistry could produce seven germs, or produce one primordial unit which in course of millions or billions, or trillions of years or ages, would by natural selection unfold in it all the phenomena of vegetable, animal, and intellectual life now found on this globe. (Laughter.) If such notions were the whims of men searching after the philosopher's stone, they would pass them by pitying the mental infirmity which could be beguiled by them, but they linked themselves to all things mental and moral, they clothed the present with ashes for beauty, and taught them to anticipate annihilation as their sure destiny. According to this hypothesis God was not confessed, man became a creator, thought was a product of matter, character was built up by fate, spirit and spontaneity were to be banished from all regions of human thought, man had his origin in dead matter and in dead matter his end, and of course the Bible was to be abandoned to the children of superstition until they too, becoming scientific, soared

into the region in which the Professor lived and moved and had his being. (Laughter.) When such notions were preached on the Lord's Day to working men, and proclaimed in the Royal Institution and similar places, it behoved them to be up and doing to probe these new doctrines and challenge their right to degrade the name of science, and unsparingly to expose and denounce their absurdity and wickedness. They were high treason against God, treason against mankind, and a mockery of common-sense. With a grim smile which made one shudder, the Professor said to his Sunday hearers, "I bid you beware that in accepting these conclusions you are placing your feet on the first ring of a ladder which, in most people's estimation, is the reverse of Jacob's, and leads to the antipodes of heaven." You would think it impossible for a sane man to promulgate notions the tendency of which was to upturn the foundations not only of faith, but of morals, until he was quite sure of his ground. But, said he, "Men of science do not pledge themselves to creeds; they are not bound by articles of any sort. There is not a single belief that it is not a bounden duty with them to hold with a light hand, and to part with cheerfully the moment that it is really shown to be contrary to any fact, great or small." They all of course would admit that a belief which was proved to be unsound must be given up; but they had been accustomed to think there were some of their beliefs which were certain verities—for example, that design proved a designer, that law proved a lawgiver, that a human being was conscious of spontaneity, and therefore rightly held responsible for his conduct; and that science is knowledge. Now, it seemed that perfection of science was to know nothing; it taught them to grope their way into the midst of universal scepticism, and left them neither rules to live by, nor hope to die by. They found nothing attractive in the prospect of being ever learning and never able to come to the knowledge of the truth. Thanks be to God for a philosophy more pleasant! On the 8th of the present month, the Professor stated that the doctrine of evolution rested on three pillars of observation and experiment. The first of these was the production of living matter from matter not living; the next, the production of new species by natural selection; the third was, historical evidence of living animals succeeding each other in a way which met the requirements of the doctrine. "And," said he, "when these three lines of evidence are complete, what is now hypothesis, will become theory." It was certain and could not be denied, that man could not at present convert dead into living matter, so that the first pillar was non-existent. It was admitted, though there were hundreds and thousands of species on the face of the earth, men knew of no single instance in which by natural selection, or even by human contrivance, which would be unnatural selection, the boundary line of species had been passed, so that the second pillar was non-existent. What about the third? Why there were found in the miocene remains of the Hypperian or little horse. That creature it was said had in its fore leg instead of one bone, distinct traces of the severance of the one bone into two, corresponding to those in the human forearm. Moreover, the hoof, instead of being as the horse's, had three protuberances, answering to our fingers; the inference was that the horse at some unknown time had two bones in its leg and three toes on its foot, or more remotely five, and that by what was called evolution or natural selection, the horse had got rid of all its toes but the middle one, its present hoof; and in like manner by a process of selection, the two leg-bones were blended into one, and that was called science. Professor Huxley could skilfully dissect the animal frame, he was quite at home with the scalpel and the microscope, and he was an accomplished rhetorician, but he (Mr. Robinson) ventured to assert that he was not a scientific man, for science was as careful of its actions as of its inferences. The Professor's pillars, as he called them, were assumptions. All known existing life sprang from life, leading to the inference that man could not produce life from death. All known species maintained their specific differences, teaching that the development of one species into another was a mere fancy. "They are all women," said Cicero, "who imagine that all things are done by fate," but here was a man affecting to be wiser than his neighbours wasting his great powers in the attempt to rear a structure on three pillars, neither of which existed, and to roof it with anility. Science had not in its advance cleared away the mysteries of existence, it had not brought them nearer to the solution of ultimate facts, but revealed their illimitable distance from them, increasing their information it had to a far greater extent demonstrated their ignorance. Observant men perceived that all living existences might be traced to their germs, all of which, for aught he knew, might contain oxygen, hydrogen, nitrogen, and carbon, though that was a supposition of which at present they had but slender proof; but the blended parts, whatever they might be when dead, were blended as men could not blend them, and when not blended each germ was possessed of life of its own kind. Professor Huxley might do good service to his generation by examining natural phenomena, by describing and classifying them, and by accumulating for scientific men facts which they might use inductively. That was his calling; let him keep to the work for which he was qualified, and not intrude into the provinces of science and philosophy, for which he had proved himself marvellously disqualified. Science, as its facts had been collected and used hypothetically by such men as Sedgwick, Murchison, Faraday, and Herschel, left revelation where it was; facts, as they had been collected and registered by such men as Lyell, Darwin, and Huxley, left revelation where it was, but many of the theories which the last-named men linked to, not deduced from, the facts were no more science than Plato's *Republic*. Mr. Darwin's startling fancy of evolution, so that pigeons might become partridges, was unsupported by a single definite fact, therefore it was not science, but a whim. The semi-fluid matter which Mr. Huxley found in the sting of a nettle might, as he said, be protoplasm, though he (Mr. Robinson) suspected that the plain old word sap was a better term. Be that as it might, when Mr. Huxley suggested that that sap might develope in time into a palm tree or an elephant or a "Paradise Lost," it was not science they were considering nor anything allied to science, but a vagary of intellect not easily accounted for, and a specimen of unsurpassed credulity. The speaker then turned to the consideration of the relations of science and religion. He said it was argued that no testimony could reach the supernatural, and that sentiment, either expressed boldly or diluted or suggested, was largely enforced into the literature of the age. How were they to meet these assertions? "No testimony can reach the supernatural." Reply: "Testimony can reach the supernatural." Both were assertions, but the last was far better than the first. Again, it was affirmed that as a miracle would be an interruption of the inviolable order of natural causes, no miracle could have been wrought. Here the man assumed that he knew the order of material law, and was quite sure that Almighty God never had interfered with it and never would, so giving another instance of the wondrous self-complacency and incomparable credulity of scepticism. In conclusion, he urged his ministerial brethren and all others concerned, that in equipping themselves for the fight they should contend earnestly for the Bible, exposing unsparingly the pernicious notions which were forced on the notice of the rising generation. They saw at present but the beginning of the strife, but there need not be the slightest fear as to the ultimate issue. The word of the Lord had been tried, and from every trial it had come forth and would yet come forth vindicated and confirmed. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord remaineth for ever." (Cheers.)

Mr. Pattison proposed—

That the best thanks of the assembly be given to the Rev. Dr. Brock for his able presidency of the Union through the past year, and that greatly rejoicing in the stedfast devotion with which he has consecrated his eminent talents to the service of Christ, they trust he will be long spared to promote by his faithful ministry, and distinguished example the prosperity of the churches of the Baptist denomination.

Mr. Michael Foster seconded the vote of thanks, which was warmly agreed to.

The Rev. Dr. Brock thanked the Union for their resolution and for the assistance and kind support they had given him during the term of his presidency.

The proceedings terminated with the doxology of benediction.

ENGLISH PRESBYTERIAN CHURCH.

The Synod or Supreme Court of this Church has concluded its annual sittings, which commenced in Regent-square Chapel on Monday week. The business has been of a miscellaneous character. A discussion was held on the education question, which resulted in the adoption of a petition to Parliament in favour of the bill now before the House of Commons, with such amendments as would secure that any religious teaching given in the national schools should be unsectarian and Scriptural. The subject of union with other Presbyterian Churches was also considered. A report was brought up by a committee, which stated that while the advances hitherto made towards an integral union of the negotiating Churches—namely, the Free Church of Scotland, the Reformed Presbyterian Church, and the United Presbyterian Church—were slow and painful, it was gratifying to find that there were indications of a growing desire for union in England among the Presbyterian bodies. A motion was passed to the effect that the Synod was ready to enter into negotiations for incorporation with the United Presbyterian Church in England, so soon as the latter shall obtain independent jurisdiction, apart from the United Presbyterians in Scotland. The question of ministerial support was likewise discussed, and a proposal was adopted to establish what is called a "Sustentation Fund," for the purpose of securing to ministers in ordinary charges a *minimum* stipend of at least 150*l.* per annum, in addition to what might be contributed directly by the congregation. Another subject brought forward related to the expediency of granting liberty to congregations to introduce instrumental music into public worship, if they so desire. Several congregations in London and the provinces have been in the habit of using either an organ or an harmonium, and as the use of instrumental music is opposed to the usual practice of the Church, it was considered necessary to give a deliberate decision on the matter this year. Mr. C. E. Lewis, an elder, moved a resolution to the effect that the Church ought not to fetter the action of sessions and congregations in this matter; but that it should urge congregations to continue their efforts for the better cultivation of vocal praise, and enjoined Presbyteries to take order that substantial prosperity and harmony be regarded. The Rev. R. H. Lundie seconded the motion, which was strongly opposed by a number of members, who endeavoured to show that circumcision, sacrifice, and instrumental music were removed from the services of the sanctuary at the same time, and that it was now sinful to employ an organ in public worship. The motion was carried by a majority of 121 to 49 votes, the result being in effect a triumph for those who are in favour of the use of instrumental music in public worship. The Synod have agreed to raise a fund of 30,000*l.* to aid in the erection of forty new churches during the next five years. On Thursday the Synod was addressed by Sir Henry Moncrieff, the Moderator of the Free Church Assembly, and by Dr. Macfarlane, of Clapham Church, as a deputation from the United Presbyterian Church. Both rev. gentlemen delivered interesting speeches on the union and organ questions. The next annual meeting of the Synod will be held in Manchester.

CONGREGATIONAL UNION OF SCOTLAND.

The sittings of the Congregational Union of Scotland have been held this week at Edinburgh. At the annual public breakfast on Thursday, there was a large attendance of ladies and gentlemen. Interesting statements were made by the secretaries and treasurers of several of the societies connected with the union. The Rev. R. Wardlaw Thompson submitted a report of the Chapel Building Society. He explained that the object of the society was to give aid in the erection or alteration of churches by grants or by loans. Their capital was as yet very small, but they had received good promises. The annual meeting also was held on Thursday, in the St. Augustine Church. From the annual report, it appeared that the Union was keeping its ground in the country, and in some places there had been an addition to the membership. The financial statement showed that the total receipts, including a balance from last year of 1,684*l.* 6s. 4d., amounted to 2,270*l.* 16s. 9d.; and the expenditure to 1,594*l.* 11s. 2d. On the motion of the Rev. Mr. Ross, the following motion was agreed to:—"That it be remitted to the General Committee to consider if any and what changes are desirable in the constitution of the Union, and, in particular, to consider whether the constitution can be so amended as to provide for co-operation in all that relates to the interests of Churches in the Union, and the promotion of Congregational principles and Protestant truth generally, while at the same time the existing operations of the Union, as a home mission agency, be maintained with unimpaired efficiency and vigour; and to report to next annual meeting." It was agreed that the next annual meeting should take place in Dundee.

Parliamentary Intelligence.

HOUSE OF COMMONS.

The House reassembled on Monday after the Easter recess. The attendance was slender.

In reply to Mr. B. Hope, Mr. Gladstone said that measures, the exact nature of which he was not prepared to state, are in progress for securing to the public the continued enjoyment of Epping Forest.

Mr. Monsell informed Mr. R. R. Torrens that the 18th Regiment is to remain in Australia only a few weeks.

Mr. Newdegate, referring to a matter which he regarded as involving the privilege of Parliament and his own personal character, called attention to attacks that had been made upon him by certain Roman Catholic journals, in consequence of his abstaining from offering any reply to the strictures which Sir C. Clifford, Mr. Langdale, and others had passed upon his conduct in moving the appointment of a Committee to inquire into conventual and monastic institutions; and stated that in maintaining that silence he had been actuated by a determination to be tempted by no insult to submit the question at issue between himself and his assailants to any tribunal but that which the House had appointed to inquire into it.

THE GREEK MASSACRE.

Mr. Monk inquired whether the Government had any information as to the reported slaughter of English prisoners by brigands in Greece. Mr. Otway, who spoke with a good deal of feeling, and whose words were listened to with the most profound attention, informed the House that the intelligence received by the Foreign Office on Friday and Saturday last was entirely in harmony with the accounts published by the morning journals of yesterday. He added that no effort had been wanting on the part of Her Majesty's Minister at Athens to avert the sad fate which had befallen these unhappy persons. No difficulty had been made as to the ransom, and no exertions had been spared to induce the Greek Government to grant the amnesty demanded by the brigands. The name of Lord Muncaster, he remarked in conclusion, did not appear among those of the persons who had been killed and therefore there was reason to hope that he was safe.

The "budget" resolutions authorising the reduction of the postage upon newspapers and printed matter, and certain alterations of stamp duties, were agreed to in Committee of Ways and Means without any opposition; and no serious objections were offered to the provisions of the Naturalisation Bill, which passed through Committee without any division being taken upon its clauses.

WAR OFFICE BILL.

The third reading of the War Office Bill was resisted by Mr. Fielden, who objected to the creation of so many new parliamentary officers; and some of the details of the measure were criticised by Lord Elcho, who entered into a somewhat prolonged argument to show that the scheme of organisation contemplated under the bill, carried the principle of concentration too far, and could not be worked in time of war. The provisions of the measure were defended by Mr. Stansfield and Mr. Cardwell, and received a general support from Sir J. Pakington. Notwithstanding, however, that he received no encouragement even from his own side of the House,

Mr. Fielden persevered with his amendment; but upon a division the third reading of the bill was carried by a majority of 74—80 to 6.

POOR RELIEF IN LONDON.

The second reading of the Poor Relief (Metropolis) Bill was resisted by Dr. Brewer, upon the ground that the provision that 3s. 6d. a week shall be paid out of the common fund towards the maintenance of each indoor pauper, amounted to an abrogation of the principle of representation, and entirely separates the administration of Poor-law relief from the collection of the funds out of which it is to be provided. For these and other reasons he asked the House to reject the measure. This proposal was supported by Mr. W. M. Torrens, Mr. W. H. Smith, and Mr. T. Chambers, while it was opposed by other metropolitan members, Mr. Samuda, Sir H. Hoare, Mr. Locke, and Mr. Alderman Lusk. The friends of the bill rested their support of its principles in a great measure upon the advance which it makes towards the equalisation of poor-rates in the metropolis. Mr. Hardy, at the outset, declared that he was not in favour of an absolute equalisation, and expressed a doubt whether the sum to be contributed from the common fund for the maintenance of the indoor paupers was not so high as to remove from the guardians all inducement to keep down those charges. He did not oppose the second reading of the bill, but hoped that in this respect it might be amended in committee. Mr. H. Lewis especially objected to the large powers which the bill would confer upon the Poor-Law Board to carry out their orders. Mr. Goschen explained that the measure would give to the Poor-Law Board no new powers, but would only enable them more easily to enforce the authority which by law they already possessed; and at the same time denied that it would afford any inducement to the guardians to encourage indoor as opposed to outdoor relief. He entered into a complete exposition of the provisions of the bill, to show the soundness of this view of the measure; and his explanations proved so satisfactory to Dr. Brewer that he was induced to withdraw his opposition, and allow the bill to be read a second time without a division.

DISFRANCHISEMENT BILL.

In moving the second reading of the Bridgwater and Beverley Disfranchisement Bill, the Attorney-General took occasion to defend the Commissioners who had inquired into the electoral corruption of those places against the sneers and imputations which had been directed against them, and which he attributed to the completeness of their investigations, and the natural anxiety of these boroughs to prolong their corrupt existence. Mr. Neville-Grenville led the opposition to what he termed "the blood thirsty bill" of Sir R. Collier, and pleaded hard to induce the House to believe that bad as Bridgwater was up to the passing of the late Reform Bill, the infusion of new blood into the constituency had cured all its faults. Colonel S. Knox rested his opposition to the bill mainly upon the circumstance that Sir H. Edwards is still awaiting his trial for bribery, and that the result of that trial may be prejudiced by the passing of this bill. Under these circumstances, he moved the postponement of the second reading for three months. Mr. Norwood drew a broad distinction between the cases of Bridgwater and Beverley, and urged that in the latter instance there was no proof of any direct bribery at the Parliamentary election of 1868, and no evidence to connect with that contest the corruption which no doubt prevailed at the municipal election which preceded it. Similar arguments were urged by the other member for Hull, Mr. Clay, and by Mr. Broadley, one of the members for the East Riding of Yorkshire. Mr. Clay admitted that Beverley was a corrupt borough, but amid the laughter of the House urged that it was not so corrupt as to deserve to be tied up with Bridgwater. Sir F. Heygate occasioned some amusement by an appeal which he addressed to the House on behalf of an individual elector of Beverley; and Mr. A. S. Hill revived the argument as to the injustice which would be done to Sir H. Edwards if his case was prejudged, as it would be by the passing of this bill. It was to this point chiefly that the Attorney-General addressed himself in his reply. In the end the amendment was not pressed, and the second reading of the bill was agreed to without a division.

The Norwich Voters Disfranchisement Bill passed a similar stage, without giving rise to any prolonged discussion.

The Mines Regulation and Inspection Bill was committed *pro forma*, and the actual committal was fixed for the 26th May.

WINE AND BEERHOUSE ACT AMENDMENT BILL.

Sir H. Selwin-Ibbetson, in moving the second reading of this bill, observed that the measure of last Session had worked well, and that the present bill was intended to amend some defects in it. He had received answers from 20 towns, including Birmingham, Northampton, Leeds, Manchester, Sheffield, Portsmouth, Plymouth, and Bristol, and the chief constables had, one and all given favourable reports as to the working of the measure. In nine towns they told of 628 bad houses closed—in Manchester, 180, in Hull 98, in Birmingham 25, Sheffield 37, Stoke-upon-Trent 96, Portsmouth 66, Plymouth 54, and so on. In 12 towns there were 426 fewer convictions against beerhouses in October, November, December, and January, 1869, than in the same months of 1868. Another good result was that magistrates were no longer afraid of refusing public-houses licences, and were able to put down the "free and easy." So much for the Act of last year. The present bill was intended, as he had said, to remedy some blots which had been found to exist in it. Some persons took out a licence for the sale of which were called "sweets" and there being doubts whether the police had a supervision over their houses, the bill proposed to give the police such a power. He proposed to adopt from the Scotch Bill a provision enabling magistrates to grant by a warrant to police-officers, on an information made upon oath, a power to inspect houses where it was known that an illegal traffic was being carried on. The hon. baronet concluded by moving the second reading of the bill.

The motion was agreed to, and the bill read the second time.

UNIVERSITY TESTS.

The Solicitor-General said he had to ask for leave to introduce a bill to alter the law respecting religious tests in the Universities of Oxford, Cambridge, and Durham, and in the Colleges of those Universities. At that time of the night he would not enter upon any general remarks, but as the bill he wished, as the organ of the Government, to bring in was somewhat different from those hitherto presented on that subject to the House, perhaps he might be allowed briefly to state its outlines. For some years past he and others who had the conduct of that measure had endeavoured to confine its scope and operation to the Universities, and the Universities alone. The proposal of the right hon. member for Kilmarnock (Mr. Bouverie) had dealt separately with the Colleges, but it had subsequently appeared to himself and others that the distinction between the University and the College could not be maintained, and, consequently, with the full sanction of the right hon. member for Kilmarnock, the two bills had been amalgamated. That measure, however, still left it optional with the Colleges to repeal or not repeal the laws relating to religious tests, as far as their own societies were concerned, except as far as they might be restrained by their own statutes or ordinances; and last year the hon. member for Brighton proposed an amendment which substantially took away that liberty and made it compulsory on the Colleges to abolish those tests as well as on the University. To that amendment he himself had offered a strenuous opposition; not that individually he and those who acted with him were opposed to it, but that they thought it perhaps not altogether right to permit an amendment of so serious a character to be made in the bill without their having the courage to make it themselves; and further, that they had a hope that the measure then presented to the House might have been accepted by their opponents as a reasonable compromise for the settlement of a long-vexed question. That amendment was accordingly resisted and rejected; and the bill substantially as it had been proposed was sent up to the House of Lords by an overwhelming majority of this House. The Lords, however, declined to accord it even the decent honours of a second reading. That fact emancipated him, even if he stood as a private individual, from any further obligation to attempt to disregard, as, perhaps, he had too much done, the feelings of this House by keeping the measure in the form it had hitherto assumed. But the Government were not bound by any former acts of his, and they had thought it right in the present bill to incorporate the amendment of the hon. member for Brighton—(Hear, hear)—with, he trusted, some improvement of expression and detail, so as to render the measure a really full, complete, and comprehensive one on the great subject with which it dealt. (Hear, hear.) The present bill, therefore, placed the Universities and the Colleges precisely *pari passu;* it abolished absolutely all religious restrictions and tests in the Universities and the colleges alike, and it left the Church of England on an exactly equal footing with every other religious body in the country as far as the operation of the law was concerned. The Church must maintain itself, if hereafter it was to maintain itself, by its own inherent power, by its influence, by its cultivation, by its personal wealth, and not by force of law. (Hear, hear.) The progress of opinion in matters of that kind in the minds of Churchmen on that side was gradual, and they were obliged to come to the conclusion that in the altered state of things in which we lived the Church was to be defended by different means and arguments from those by which she was defended fifty years ago; and she must rely on the hold she could maintain over the affections of the country—not on coercive or protective statutes. (Hear.) The proceedings of the other House must satisfy any reasonable man that any less complete and comprehensive mode than that they now proposed must fail to settle that question once for all. Further, since last year, the Universities themselves had spoken on the matter by the mouth of a most eminent and distinguished deputation to his right hon. friend at the head of the Government; and it would not be well that Parliament should lag behind the open declaration of opinion made by that body. The Government proposed to deal with the Universities absolutely both for the present and the future; but in regard to the Colleges they proposed to deal only with the colleges now subsisting, while they left the founders of future colleges perfectly free to enact anything they thought fit in the way of religious liberty or restriction in their statutes. As an individual, he thought it would be exceedingly illiberal to attempt to interfere with their complete freedom of action by legislative enactment, and the thing, if attempted, would be abortive. Exclusive societies could be founded if men chose to found them, and if they were to be founded it would be better they should be founded in liberal institutions rather than in places where the associations would be less liberal than they hoped would be the case after the passing of that measure. He did not deny that the bill would affect the Church of England; but he did deny, as a matter of opinion, that it would injure that Church—(Hear, hear)—which he believed would maintain herself without the restrictions hitherto imposed by law. At any rate, he was satisfied that measure was wise and just, and one that ought no longer to be delayed. (Hear, hear.) The hon. and learned gentleman concluded by moving, in committee of the whole House, that the chairman be directed to move the House that leave be given to bring in a Bill to repeal religious tests in the Universities of Oxford, Cambridge, and Durham, and in their Colleges.

Mr. Hardy fully agreed with his hon. and learned friend that the position of the Church of England did not depend on this bill or any other which might be introduced even by the right hon. gentleman at the head of the Government; but he could not think it would be a benefit to the Church of England to deprive her of her property. His hon. and learned friend seemed to be of opinion that such a course would be of advantage to the Church; but he did not think her best friends would concur with the hon. and learned gentleman in that opinion. The Solicitor-General had spoken of the House of Lords as if it also needed improvement. Certainly his hon. and learned friend had abandoned a conciliatory tone on the subject of the Universities, and was now at the point which gentlemen on the Opposition side had anticipated he would reach.

Mr. Walpole was taken somewhat by surprise at the statement that the Universities approved the principle on which this bill was framed. He could undertake to say that at least two-thirds of the resident members of the University of Cambridge, and especially those of them who took the most active part in the education given by that institution, were opposed to the kind of measure shadowed out by the hon. and learned gentleman. Those gentlemen were anxious that the fullest benefits of the education given by the University should be extended to every class of Her Majesty's subjects, but that the instruction carried on in the colleges should be in future, as it had been hitherto, based on religion. He believed the same to be the feeling in the University of Oxford.

Leave was then given to introduce the bill.

Bills were brought in, by Mr. Cardwell, to shorten the term of enlistment in the army; and by the Lord-Advocate, to amend the law of Entail (Scotland) and the Criminal Courts Procedure (Scotland).

The House adjourned at twenty-five minutes past one o'clock.

Foreign and Colonial.

FRANCE.

PROCLAMATION OF THE EMPEROR.

Saturday's *Journal Officiel* publishes an Imperial decree by which the French people are called upon to assemble on the 8th of May and accept or reject the following Plebiscitum:—"The people approves the Liberal reforms effected in the Constitution since 1860 by the Emperor, with the co-operation of the great bodies of the State, and ratifies the Senatus Consultum of the 20th April, 1870." The voting will last from six o'clock in the morning to six o'clock in the evening. The Prefects may, however, if requested, fix the time for the commencement of the proceedings at five o'clock in the morning. The voting will be by ballot, with printed or written bulletins, bearing the words "Yes" or "No."

The Emperor of the French has addressed the following proclamation to the nation:—

The Constitution of 1852, drawn up by virtue of the power you entrusted to me and ratified by the eight millions of votes which re-established the Empire, has given to France eighteen years of calm and prosperity, not unattended with glory. This Constitution has secured order, and has at the same time left a way open for every improvement. And, indeed, the more security has been consolidated, the larger has been the share accorded to liberty. But successive changes have altered the bases of the *plebiscite*, which could not be modified without a fresh appeal to the nation. It became, therefore, indispensable that the new Constitutional pact should be approved by the people, as were formerly the Constitutions of the Republic and of the Empire. In those two epochs the belief was, as is my own belief at the present time, that everything done without you is illegitimate. The Constitution of France, Imperial and Democratic, when confined to a limited number of fundamental regulations which cannot be changed without your assent, will have the advantage of rendering definitive the progress that has been accomplished, and of shielding the principle of Government from political fluctuations.

Time, too, often lost in fruitless and passionate controversies, may henceforth be more advantageously employed in seeking the means of increasing the moral and material well-being of the greatest number.

I speak to all of you who, since the 10th of December, 1848, have surmounted every obstacle in order to place me at your head; to you who, for twenty-three years, have incessantly added to my greatness by your votes, supported me by your co-operation, and rewarded me by your affection. Give me another proof of your confidence. By balloting affirmatively you will conjure down the threats of Revolution; you will seat order and liberty on a solid basis; and you will render easier for the future the transmission of the Crown to my son.

Eighteen years ago you were almost unanimous in conferring the most extensive powers upon me. Be now, too, as numerous in giving your adhesion to the transformation of the Imperial *régime*.

A great nation cannot attain to its complete development without leaning for support upon institutions which are a guarantee both for stability and progress.

To the request which I address to you to ratify the Liberal reforms that have been realised during the last ten years, answer Yes.

As to myself, faithful to my origin, I shall imbue myself with your thoughts, fortify myself in your will, and, trusting to Providence, I shall not cease to labour without intermission for the prosperity and greatness of France. NAPOLEON.

The following Ministerial circular has been addressed to the public functionaries thoughout the Empire:—

Gentlemen,—The Emperor has addressed a solemn appeal to the nation. In 1852 he asked for power to preserve order, and order having been assured, in 1870 he asks for power to establish liberty. Trusting in the right which he holds by the suffrages of eight millions of people, he does not propose that the Empire should be discussed, but he only submits his liberal transformations to the vote. To vote in the affirmative is to vote for liberty. The Revolutionary party describes as an attempt against the national sovereignty the homage which the Emperor pays to the national sovereignty in consulting the people, and it counsels that negative votes should be given. True friends of liberty, despite small differences of opinion, will advance with us. Can they ignore that abstention or dissentient votes would be but to strengthen those who oppose the transformation of the Empire, in order with it to destroy the political and social organisation to which France owes her greatness?

In the name of public peace and liberty, in the name of the Emperor, we demand of you, our fellow-workers, to join your efforts with ours. We address you as citizens; we do not send to you an order, but a patriotic counsel that will assure to our country a tranquil future in order that, on the throne as in the most humble dwelling, the son may in peace succeed his father.

The circular is signed by all the Ministers.

The manifesto of the Left and the Democratic party declares that the new constitution does not realise the wishes of the nation, nor establish national self-government. Personal government remains intact, and preserves its most dangerous prerogatives, both in foreign and home affairs. The manifesto concludes by recommending the electors to vote "No" at the Plebiscite, although it does not exclude blank bulletins or abstention as well as other modes of protest.

M. Picard has published a letter counselling his electors to vote negatively, and in another letter, addressed to M. Grévy, he justifies his abstention from signing the manifesto of the Left on the ground that deputies cannot assume a responsibility for doctrines promulgated by journals.

The *Union* and *Gazette de France* publish a collective manifesto drawn up at two meetings of Legitimists held at the offices of those journals. Both meetings resolved to advise the country to repudiate the Plebiscite.

The Paris section of the International Working Men's Association has published an anti-Plebiscitary manifesto, recommending abstention or blank bulletins. The manifesto demands a radical change in the system of taxation, the abolition of the conscription, and the establishment of a social and democratic Republic.

La Presse says:—"We can affirm that a general amnesty will take place on May 12, at the same time as the official proclamation of the result of the Plebiscite. It will extend to all condemnations for press offences, and we hope to those of a political character."

The *Siècle*, an old paper, not of the *Marseillaise* class, but one of the moderate Opposition order, pronounces very violently against the Plebiscite, which it stigmatises as a trick to give personal Government a new lease of power, and fix the yoke of tyranny more firmly upon the necks of the people. "It would have been easy," it says, "to emancipate the people progressively without any Plebiscitum, but to rivet the people's chains required the people's consent—*ergo*, the appeal to the people."

SPAIN.

The *Imparcial* states that Marshal Prim and Senores Mordella and Sagosta held a conference on Thursday last, when a solution of the present crisis as proposed by Senor Sagasta was rejected by Marshal Prim. The same paper announces that the Regent will send a message to the Cortes towards the end of May. The partisans of the Duke of Montpensier regard Marshal Prim as the Duke's most determined enemy, and attack the former with great vivacity. The *Imparcial* is of the opinion that a rupture is imminent between the Federalists and Unionists, and that the latter are gaining ground. A rumour is current that the partisans of the Prince of the Asturias are preparing a rising in his favour.

In the Cortes on Saturday, Senor Madoz presented several petitions from Catalonia, demanding that General Espartero should be chosen King of Spain.

The accounts with regard to the prospects of this year's harvest are extremely favourable.

AMERICA.

The United States Supreme Court has dismissed the appeals from its decision upon the Legal Tender Act. The effect of this is, that currency, otherwise greenbacks, is not legal tender for the discharge of any debts contracted before the passing of the Legal Tender Act. The decision, notwithstanding the recent changes in the constitution of the Supreme Court, was a unanimous one, the new judges cheerfully assenting.

The bill admitting Georgia to representation in Congress has been passed by the Senate. The bill contains the important proviso that the existing State Government is provisional only, and that new elections to the Legislature must take place in November. Mr. Thornton has received satisfactory assurances from Mr. Fish regarding the Darien Canal treaty. It appears that our Minister had not made any formal protest on the subject.

In the Senate on Saturday, Mr. Chandler (Michigan) brought forward a resolution to authorise the President to appoint commissioners to open negotiations for the annexation of the Winnepeg (Red River) district, and urged the settlement of the Alabama claims in this manner. Mr. Ramsay (Minnesota) said that the Dominion Government was expected to send an expedition to Winnepeg through the St. Marie Canal, in Michigan. He hoped that permission would be refused. Senators Sumner and Howard (Michigan) did not think such a privilege would be asked. The resolution was afterwards referred to the Committee on Foreign Affairs. It was reported at Washington that the Columbian Congress had finally rejected the Darien Canal Treaty.

The House of Representatives is still considering the Tariff Bill upon the clause reducing the duties on iron.

CANADA.

A number of regiments which had been called out in view of an expected Fenian raid are being disbanded.

The Red River delegates, Richot and Scott, have again been discharged by the magistrate, there being no evidence to connect them with the murder at Fort Garry.

The Newfoundland Legislature has rejected, by nineteen votes against five, a resolution favouring confederation with Canada.

FOREIGN MISCELLANY.

Count Bismarck has so far recovered as to be able to return to Berlin.

The Emperor Napoleon was sixty-two on the 20th instant.

M. Guizot was sufficiently well to attend the meeting of the Commission on Liberty of Superior Instruction on Wednesday.

The *Gaulois* reports that whenthe Emperor heard of the death of the Duchess de Berri, he said:—"If I only get as many as six millions of votes, I will permit all the Royal exiles to return to France."

A recent official inspection has shown that at the present rate of progress the stupendous Mont Cenis tunnel will be completed some time during the month of February next.

King Victor Emmanuel has had an attack of fever, accompanied by scarlatina. The fever has now almost ceased, and according to the *Official Journal* of Florence his Majesty will be quite well in a day or two.

According to a New York letter, "On the 16th of last month Brigham Young gave a practical reply to Mr. Cullom's bill for putting down polygamy by marrying, 'in the presence of the saints,' three young ladies and two widows."

An important discovery is said to have been made at Jerusalem. It is an old stone bearing the figure of a god sitting on a throne with priests on both sides, and a Hunyaritish inscription, two lines in length, which had been brought from Yeman.

The Pope has conferred on the Marquis of Bute the Grand Cross of Gregory XVI. He will receive an audience to return thanks when he comes back from a yachting cruise in the Mediterranean. The Marquis has sent the Pope an Easter offering of 10,000 fr.

AN ACCIDENT OF A TERRIBLE NATURE occurred to a party of English excursionists near Bombay on a Saturday night. As they were returning from a picnic, the omnibus in which they were travelling was overturned at the foot of a deep well. Madame Viney, her daughter, and Miss Phillips were killed on the spot, and sank to the bottom of the well. All the others were injured—some seriously.

SIR STAFFORD NORTHCOTE.—A Toronto telegram announces the arrival in Canada of Sir Stafford Northcote, who has gone out in his official capacity as chairman of the Hudson's Bay Company to facilitate a settlement of the differences which have arisen in connection with the Red River Territory. The military expedition to the Red River will set out, it is expected, at the commencement of next month.

A CURIOUS CEREMONY.—The ancient ceremony of washing the feet of twelve poor old men and women was performed this Easter by the Emperor and Empress of Austria in the throne-room of the Imperial palace. The royal family of Hanover, the principal court dignitaries, Count Beust, and most of the other Ministers, were present, together with an immense crowd of visitors. The old men and women, whose ages ranged from eighty-eight to ninety-three, were dressed in the old German costume. They first sat down to a cold collation, the men being waited on by the Emperor, the oldest of the women by the Empress, and the rest of the women by the maids of honour. This was a mere form, as the various dishes were only put on the table and then taken away and placed in wooden vessels appropriated for the purpose. The feet of the women were then washed by the court chamberlain and dried by the Empress, while Prince Hohenlohe and the Emperor performed the same office for the men. After the ceremony the Emperor and Empress washed their hands, and hung round the neck of each of the poor people a bag containing thirty pieces of silver; the latter were then sent home in court carriages, each with a bottle of wine and the vessel containing his or her dinner.—*Eastern Budget.*

During the secen days following the Budget, no less than 200,000*l.* was received at the London Custom-house as duty on tea.

MEETINGS AND OPINIONS ON THE EDUCATION QUESTION.

At a large meeting held at Preston, 5,000 persons present, in favour of religious teaching in schools, a letter of apology for non-attendance from Lord Derby was read. His lordship thinks the Education Bill of the Government a fair and honest attempt to solve what is called the religious difficulty, and he should regret to see it withdrawn or rejected. "We have," he wrote, "been considering for some twenty years what is the best form of national education; in the meanwhile, in our great towns, to say nothing of the rural districts, thousands of children are growing up without any education. Surely, then, an imperfect measure, or a measure objectionable in some of its details, will be better than none." A petition to Parliament in accordance with the object of the meeting was adopted.

On Thursday evening, a great meeting in connection with the National Education League was held in the Manchester Free Trade Hall, Mr. Edmund Potter, M.P., presiding. A resolution was adopted, that the meeting gratefully acknowledged the advance made in the cause of national education by the introduction of a Government measure, but regretted that the bill did not provide for the immediate and universal establishment of school boards, and did not ensure compulsory attendance in all districts, and while providing for free admission in schools in some instances, made this an invidious distinction by requiring in other cases the payment of fees by parents who had already contributed to the rates. Another resolution in favour of unsectarian teaching, and for the separation of dogmatic instruction from ordinary school work, was passed. Dr. Hodgson, Professor Rogers, Mr. Loyd Jones, and Mr. Chamberlain, of Birmingham, were the principal speakers. Mr. Jones said the bill failed to reconcile the differences which Mr. Forster had sought to provide for, and he recommended that Mr. Gladstone should withdraw it until the ferment it was evoking in the country had subsided and the public feeling was better understood.

A conference of schoolmasters, convened by the Educational Union, held at Birmingham on Saturday, discussed the "religious difficulty," and teachers of Roman Catholic, Wesleyan, and Church schools, concurred that they had rarely, if ever, met with any such difficulty. The teacher of the Oratory school at Edgbaston (Roman Catholic), said that twenty Protestant boys were sent to his school and received Catholic instruction, yet the parents did not object; a Tunstall teacher spoke of Dissenters' children winning prizes for their knowledge of the Church catechism; and the teacher of a village school said all the leading Dissenters in the neighbourhood had for years sent their children to his Sunday-school. The meeting decided that there was practically no religious difficulty; that the schoolmaster was the proper teacher of religious truth in the school, and that his authority would be weakened by not teaching it; and that a time-table conscience clause was impracticable.

It is stated that preparations are being made by the working classes of the metropolis for a large open-air meeting, to support amendments in the Education Bill proposed by the National Education League.

Mr. Melly, the senior member for Stoke-on-Trent, addressed his constituents on Wednesday evening on the Education Bill. He declared that the denominational system had failed, and had only succeeded in passing 20,000 per annum out of over two millions of children in the sixth standard, which required them to read, write, and do arithmetic correctly. It was impossible to rate people for the teaching of any creed or religious tenet, and still more out of the question to compel children to attend schools where religion was taught which was not the religion of the parents, and to declare that rate-aided schools might be sectarian at the will of the majority was simply to defeat the whole scheme. The Church of England was willing to accept the conscience clause, but the opportunity for that, so long rejected, had gone by, and if he rightly read the will of the country it was that all schools should be entirely free of clerical control, and that the Bible should be read and might be explained in all schools. He believed the question would be settled in this way, but only after a long and bitter struggle. He confessed he looked with some degree of jealousy on the political influence of the Church, and he could not forget that she had thrown the great weight of her influence into the maintenance of slavery in the colonies and in America, and of the corn laws, and had stood forth to oppose an act of justice to the sister isle. That the Church should retain her hold on the education of the country was wrong in principle and impossible in practice, and this was the battle to be fought. The weak point in the Government bill had been shown, and Mr. Gladstone had given him hope that the blot on that bill would be removed, but the question would not be settled without a long struggle.

The Earl of Shaftesbury occupied the chair at the annual meeting of the Reformatory and Refuge Union at Exeter Hall on Thursday, and thus spoke on the subject of religious education:—

You heard the description given by Mr. Hanbury of the class from which all these children have been raised to the position they now hold. You have heard of the dangers that surrounded them, and you see what has been done at the present moment. Has it been done by secular knowledge, by reading and writing? What has raised up these institutions, and made these children what they are? Was it not the Bible? (Cheers.) I appeal to you all, who can influence and create public opinion, if this be not so; and, therefore, we will never permit that the Word of God shall be excluded from the

education of youth. (Cheers.) I care not what I surrender so that I can have the Word of God. All Church establishments, all institutions, the House of Lords surrender—the Monarch, if you will. But, by the blessing of God, we will never surrender the Bible. (Cheers.) It is that which has created what you have seen before you, and which will raise these children to a still higher elevation. Therefore, above all, insist that in every school in this land, supported by public money, the Word of God shall be the dominant principle; that the Word of God and religious teaching shall be the end of all education that is given to the children of this mighty empire. (Renewed cheers.) It is the one thing needful. Some will tell you that it is the only thing which is not needful. But it is the one thing needful for time and eternity. Assert for yourselves and for the generation which will follow the supremacy of the Word of God in the education of the children of this country. (Loud cheers.)

A meeting of about three thousand people was held on Tuesday night at Sheffield for the purpose of considering the Education Bill and the various amendments which have been proposed. The platform was occupied by ministers of the various denominations and leading men of the town. The Rev. J. P. Gladstone and other gentlemen supported the bill generally, but said that throughout the religious difficulty was prominent. The meeting enthusiastically cheered the references to the propositions for secular education. Mr. Mundella, M.P., spoke well of Mr. Forster's bill as a whole, but insisted upon undenominational education as a *sine quâ non*. A resolution to that effect was passed with acclamation. About 3,000 people were present, and some hundreds were refused admittance.

A meeting in support of the National Education League was held at Harrogate on Monday night. Mr. George Thompson presided. Mr. Lloyd Jones, of London, attended as a deputation from the League. The Dissenting ministers of the town, with one exception, expressed themselves decidedly in favour of secular education. It was finally resolved, after a motion wholly in favour of the League had been negatived, that no system of national education could be satisfactory to the people of this country that was not unsectarian, compulsory, and free, and which did not make provision that the people so inclined could have the Bible read.

At a meeting of the Education Union at Manchester, Bishop Frazer said it was unfortunate the education question had passed into the hands of philosophers, doctrinaires, and system-framers, who had no practical knowledge of the matter. He suggested a modification of the Church Catechism. Resolutions in favour of the principles of the Union were passed.

MURDER OF THE ENGLISH CAPTIVES BY GREEK BRIGANDS.

We regret to report a tragic ending to the story of the English captives in the hands of the brigands. Mr. Vyner, Mr. Lloyd, Mr. Herbert, and the Secretary to the Italian Legation, who were left by Lord Muncaster whilst he arranged for the payment of the ransom demanded, were foully murdered on Friday last. The telegrams recently published have conveyed the information that a party of travellers, consisting of Lord Muncaster, Mr. Vyner (who is a brother of the Countess de Grey), Mr. Lloyd (a barrister engaged in railway enterprise), Mr. Herbert (a cousin of Lord Carnarvon), the Secretary of the Italian Legation, and some ladies—Lady Muncaster, Mrs. Lloyd, and Miss L'Estrange—on their way to see Marathon, were, on the 11th inst., with their escort, overpowered and captured by a party of brigands, who are supposed to have set spies to watch their victims in Athens. A ransom was demanded by the brigands of 25,000*l.*; and Lord Muncaster and the ladies were set free in order that his lordship might return to Athens to secure the necessary funds. The money was ready, and was offered for the liberation of the captives, but at this stage the new demand for a free pardon was added to the conditions claimed by the chief. This pardon, despite all the pressing advice of our Government, was refused by the Greek Executive. They declared that a free pardon could only be granted to political offenders. Our own Government, seeing the desperate danger of the situation, even went so far as to offer that a ship should be sent to convey from the Greek shore both the captives and the brigands. To that offer the Greeks made no official objections; but the brigand chief still stood out for a complete amnesty, and this was obstinately refused. The next step taken by King George's Ministry was to surround with troops Oropo, on the Euripus, where the captives were detained, and to threaten the band of robbers with a military force. The upshot of this reckless proceeding was that on Friday afternoon last a skirmish took place, in which about five brigands and one chief were killed. About this time it would appear that Mr. Herbert and the Italian Secretary were shot, and that the remainder of the troop, carrying with them Mr. Vyner and Mr. Lloyd, cut their way through their opponents, and retreated towards Thebes. It is surmised, from the tone of the telegrams which have been received, that the captives must have had some difficulty in keeping up with the brigands, and that Mr. Lloyd, being the first exhausted, was shot on the way. Mr. Vyner, being probably more active, got as far as Thebes. There—it may be because he could proceed no further—he fell a victim to the bloodthirsty violence of his captors.

The following telegrams have been published:—

Athens, April 21, 9.40 a.m.

The situation of the captives is unchanged. The brigands are surrounded in a tower on the coast at Oropo. They insist upon a pardon.

Athens, April 21, 10 a.m.

The troops have commenced the attack on the brigands. The latter have killed Mr. Herbert and Count de Boyl, Secretary of the Italian Legation. The fate of the others is not yet known. Several brigands have been killed or captured. The rest have fled, and are being pursued by the troops.

Athens, April 22, 2 p.m.

Later intelligence just received announces that Mr. Vyner and Mr. Lloyd have also been killed by the brigands. Two of the brigand chiefs have been killed by the troops.

A relative of Mrs. E. Lloyd has forwarded to us the following letter from her, describing the capture:—

Tuesday, April 12.

You will be as much shocked to hear as I am to tell of the dreadful thing that has happened.

There arrived here last week Lord and Lady Muncaster and Mr. Vyner. An expedition to Marathon was arranged for yesterday. We started in two carriages at 5·30 a.m., having procured an escort from the Minister of War. In the first carriage were Ned, Barbara, the Indian Secretary, myself, and the Italian Secretary's servant; in the second, Lord and Lady Muncaster, Mr. Vyner, Mr. Herbert, and a Greek dragoman. We reached Marathon all right, breakfasted on the tumulus, and started for Athens at 2.30. At 4.30, when we were about a mile from the place where we were to change horses, two shots were fired, and the two gendarmes in front of our carriage fell; the carriage stopped, more shots were fired, we all crouched down to the bottom of the carriage, and in a moment were surrounded by brigands. We were made to get out, and hurried off into the bushes. Then there was a slight engagement between the soldiers and the brigands, and we were made to lie down, so as to avoid the bullets which whistled through the trees over us. Then we were hurried on as fast as possible, Ned carrying my poor little Bunch, who cried bitterly. As soon as they got out of reach of the soldiers' fire the brigands began to be uncivil. To me they had offered no personal violence, but they struck Lady Muncaster with a stick, and dragged so violently at a velvet collar round her neck with a pearl cross attached, and at her watch chain, that they nearly choked her. After they had made us hurry over dreadful ground for about an hour, they mounted Lady Muncaster and me on the horses of the gendarmes, and Ned on the other horse with Barbara, and then took us right to the top of the mountains. There we were made to sit down, and a consultation was held between the brigands and ourselves, with the dragoman as interpreter. The ask 50,000*l.* ransom! The told *us* 32,000*l.*, and Lord Muncaster said he only saw one way of doing it, which was, if they let the ladies go, to telegraph to the head of a bank in London for 32,000*l.* in sovereigns to be sent directly by special messenger, and settle afterwards. At seven o'clock they sent off Lady Muncaster and me with the two gendarmes, and Bunch, on the same horse as Ned had ridden, in the servant's arms. The gendarmes did not know the way, and wandered about for a long time up and down gorges where the horses could hardly obtain a footing. At last we found the road, and came to a village, where, to my great joy, I saw a carriage, and was told it was one of ours. Poor little Barbara had been sobbing all the way, but was quiet directly I got her in my arms, and went to sleep on a bed I made for her on the front seat of the carriage. We reached Athens about eleven o'clock, and went straight to Mr. Erskine's, where we found our news had preceded us, of course. We then begged Mr. Erskine to go at once to the Minister of War and stop pursuit, as that is what the brigands impressed upon us most strongly.

Thursday.

Since I began this letter affairs have assumed a somewhat different aspect. Yesterday, about 1 o'clock, Lord Muncaster was sent back to treat for money. The demand now is for a free pardon for the whole band or 25,000*l.* By an article of the Greek Constitution a free pardon cannot be given, but the Greeks are in the habit of doing such very irregular things that it is quite possible they will rather give the pardon than pay the money, which we think they ought to be forced to do. In the case of the Englishmen taken last year, the Government refused to pay, but that was because these people had been warned not to travel in Acarnania; and not only that, but they actually refused to take an escort. Ned sent me a line by Lord Muncaster, saying he was well, and Lord Muncaster says his spirits had never flagged for one instant. I never saw such perfect coolness, and Lord Muncaster was the same. When we were taken the weather was fine, and for the first night the prisoners did not suffer, except from fatigue. The next night was wet, and last night was very bad. We sent off by the messenger who escorted Lord Muncaster yesterday some wraps and provisions, which will, I hope, enable the poor creatures to stand the weather better; but it is dreadful to think of what they must suffer. In all probability, when they know pursuit is stopped the brigands will let them rest in some village. The wretches sent down a note by one of the gendarmes who accompanied us to the Minister of War, saying, "We have taken the lords; stop pursuit everywhere, or we will at once shoot all the prisoners." Lord Muncaster says that on Tuesday they saw some soldiers about, and the brigands were quite ready to shoot the prisoners if the soldiers had made an attack, so of course the Englishmen did their best to further the brigands' views by hiding in the brushwood, &c. According to the Minister of War's statement, we had about us forty soldiers; and the brigands say the same, but they say they would have attacked any number for the chance of capturing the party, knowing of whom it was composed! Some one betrayed us, there is no doubt.

I leave to you the task of communicating my news to the others. I must write to ——, but my heart is too sore to do more.

"Curiosities" Extraordinary.—On Thursday night the police made a seizure of stolen goods at an old curiosity shop in Drury-lane. In the cellar property was found of considerable value and of all descriptions, consisting of wearing apparel, linen and woollen goods, watches, jewellery, &c., sufficient to fill seven cabs, some being the proceeds of robberies committed upwards of twenty years since.

IRELAND.

Mr. George Henry Moore, the junior member for Mayo, and a well-known advocate for the release of the Fenian prisoners, died suddenly on Wednesday, at his seat, Moore Hall, Mayo. The Nationalists proposed that his remains should be publicly interred at Glasnevin Cemetery, Dublin, but his family declined. There was, however, a demonstration in his honour on Sunday on Harold's Cross-green, Dublin. Upwards of 15,000 persons were present with bands and banners, bearing national mottoes. Mr. Butt presided, and resolutions of condolence were proposed by Mr. Ryan, grocer, seconded by Mr. O'Donnell, President of the Grocers' Assistants' Association. A man named Byrne also spoke, who described himself as "a '48 man." The resolution was carried by acclamation, the proceedings having lasted little more than an hour. The bands played "God save Ireland," and, at the request of Mr. Butt, the audience uncovered. The proceedings were orderly. Prayers for the repose of the soul of the late Mr. George Henry Moore, M.P., were offered on Sunday in the majority of the Roman Catholic churches of the metropolis.

Rumour is busy as to the disposal of the vacant seat in Mayo. Several candidates are named. In addition to Mr. Jordan, Q.C., who has announced his intention of coming forward and would be a supporter of the present Ministry, it is stated that Captain Maurice Blake, son of Mr. Valentine O'Connor Blake, of Tower-hill, who contested the county at the last election, and was reluctantly obliged to retire, will offer himself and take up his father's cause. He would probably be opposed by the Roman Catholic clergy. The key of the representation is practically in the hands of Archbishop M'Hale, so far as the Nationalist party is concerned, and no one would have any chance of success who should oppose one adopted at St. Jarlath's.

Two more outrages have taken place in the county of Meath. Several dealers were proceeding to the fair of Navan, when they were met on the road by a party of men with faces blackened. These fellows made them swear that they would give up certain grass-lands they had taken. The occurrence took place within a short distance from the police-station. Mr. John Radcliffe, a magistrate, while riding near Kells, in the County Meath, at two o'clock on Sunday afternoon, was stopped by two men, one of whom held his bridle while the other said he was the man they wanted, and, raising a pistol, fired a charge of slugs, which passed through his hat, but he escaped uninjured. The outrage occurred within a stone's throw of the Poorhouse where the military are quartered. The offence given by Mr. Radcliffe was because, as the magistrate, he had punished a man for stealing sheep. He identified one man positively, and he is nearly positive as to the other. The police have arrested two men named Geraghty and Brady, whom Mr. Radcliffe has identified. Geraghty is a butcher, and the brother of a convicted sheep-stealer. The conspiracy to murder was known to others.

A private meeting of the magistrates of Meath has been held in Kells for the purpose of considering the desirability of applying the provisions of the Peace Preservation Act to the county. The meeting affirmed the necessity for the Act, and also recommended certain changes in order to render the organisation and efficiency of the constabulary more complete. Among the recommendations are the formation of several new constabulary stations, and a further increase in the number of men in disturbed districts.

Proclamations were issued by the Privy Council on Monday, placing Meath, Westmeath, Mayo, and parts of Longford, Roscommon, Cavan, and King's County under the Peace Preservation Act.

A loyal dulness (says the *Pall Mall Gazette*) prevails in the columns of the weekly National prints. Search is in vain made for even a sentence or two with the old anti-Saxon ring in it; not one can be found from title-page to imprint. If the Coercion Bill has done nothing else except to purge their pages of the exciting harangues that have made them notorious all over the world and effected such an infinity of mischief among the Irish peasantry, it has proved of immense service. The different prints, with the exception of the *Nation*, appear in mourning in honour of the memory of Mr. G. H. Moore, and all of them speak with great fervour of his services in the cause of Ireland.

The petition against Mr. Osborne's return for Waterford has been set aside. Baron Hughes decided against the petitioners on all points, and condemned them in costs. He did not report any elector. The learned judge was hissed in court during the delivery of the judgment. The city is perfectly quiet.

Lieutenant-Colonel Hickie has come forward to contest Mallow with Major Knox. He says in his address that his principles are those of an advanced Liberal, he will give Mr. Gladstone an honest and independent support on the land question, approves of the ballot, denominational education, and a national Parliament. He will resist all attempts to interfere with privacy of conventual and monastic establishments.

The declaration of Mr. William Johnston, M.P., that he is, in company with his fellow member Mr. Thomas McClure, M.P., prepared to vote for the ballot, has created some alarm among the Orangemen of Ulster.

There are now six vacancies in the representation of Irish constituencies—Dublin, Cashel, Sligo, Mal-

low, Longford, and Mayo. This is unprecedented, except after a dissolution of Parliament.

Early on Monday a small farmer named James Doherty was found within a couple of hundred yards of his own house, at Woodmount, near Ennistymon, County Clare, with his skull fractured. No motive can be suggested for the murder.

A conference between the city members and the Cork Farmers' Club on the Land Bill was held on Friday in Ireland. Messrs. Murphy and Maguire expressed a strong conviction that the bill was a good measure and would afford great protection to tenants of small holdings. They impressed on the club the difficulties the Government had to struggle against, and counselled them to accept the bill, and if it did not work satisfactorily, to appeal again to Parliament. A resolution was moved requesting Mr. Gladstone to withdraw the bill until the ballot should effect a better representation of the opinion of the country in Parliament, and in the meantime to pass a bill for temporary suspension of evictions; but several members objected to this course, and the discussion was adjourned to the next quarterly meeting.

An episode occurred in the Landed Estates Court on Friday which is regarded as an example of the intimidation practised in some parts of the country. An estate in County Roscommon was put up for sale, and one lot, which had been four times unsuccessfully offered, was knocked down to Mr. Fry, solicitor, as the highest bidder, in trust for 8,075*l*. The owner objected, and Judge Flanagan, as reported in the *Mail*, peremptorily said he would sell the property, and added, "This day a purchaser received a letter cautioning him not to buy the property." A stranger then bid 10*l*. more, and was declared the purchaser, but on his signing the trust for the owner's daughter, the judge cancelled the sale, and stated that he would give the propety to the previous bidder. Mr. Fry, however, objected to be bound by his bid, pleading that he was released by the acceptance of another offer, and owing to the fact of the threatening letter he did not feel justified in taking the lot.

REVIVAL OF FENIANISM.

The *Times* states that the police authorities, owing to investigations which they have recently made, and information which they have received from several provincial towns, think there is good ground for believing that the Fenian organisation, which in 1867-68 was soextensive in London, and which has since that time been all but broken up, either is being or has been revived in the metropolis. Certain public-houses, which were in 1867-68 the rendezvous for Fenians, and had, between December, 1868, and March of the present year, become deserted by the members of the brotherhood, have within the last month or six weeks been extensively used by men of the same class and appearance as those who frequented them when Fenianism was rife among the lowest of the Irish population in London. The authorities are also said to be aware that a considerable quantity of small arms is in possession of a number of suspected Fenians resident in London; and that a Fenian agent is, or has been, negotiating the purchase of arms in Birmingham, but whether for export to Ireland or distribution among the members of the Fenian brotherhood in England, it is not known.

The London correspondent of the *Dublin Express* states that the Government have received information that a number of Fenians have arrived in London from America. On Wednesday morning Colonel Fraser, of the City of London Police, warned the proprietors of the *Times* that an attack might be made upon the office of that journal, and of course precautions have been taken to frustrate the attempt, should it be made. Similar precautions are said to have been taken at the office of the *Pall Mall Gazette*. Since then the police have been engaged in taking down the names of persons living at all the regular lodging-houses in the metropolis.

Seven Liverpool Fenians who were apprehended on Sunday were examined on Monday at Birkenhead Police-court. They were seen by the Rev. Wm. Morrow in a quarry going through military drill, and each of them had a revolver. They were remanded.

Crimes and Casualties.

Two children were burnt to death and two others seriously injured at Lytham, on Saturday, by a fire which they made of straw and shavings in a pigstye.

There has been a sad accident at Northampton Theatre. A poor dancing girl, when bounding forward, stumbled, and fell over the footlights into the orchestra. Her dress came in contact with the gas jets, and in an instant the light, gauzy material was aflame. A terrible scene of excitement followed. The poor girl was fearfully burnt, and small hopes are entertained of her recovery.

Mr. John Hewitt, who held a farm under Sir Charles Anderson, Bart., at Lea, died a few days ago from the effects of poison. At the inquest it was stated that shortly before his death he said, "I cannot bear it any longer; these rabbits have killed me." Frequently he would look out of his window, and say, "I have sown my corn, but they'll eat it all again." Last year, it was stated, Mr. Hewitt had to sow some of his fields twice over, and notwithstanding, one field of sixteen acres yielded only six quarters.

Miscellaneous.

THE JOCKEY CLUB AND TURF REFORM.—The majority in the Jockey Club against Sir J. Hawley's proposal demanding the appointment of committee on the subject of turf reform was sixteen to nine. Subsequently General Peel's request for a committee to inquire into the growing abuses of the turf was conc ded.

A RELIC OF THE "CITY OF BOSTON."—A thin slip of wood, three feet long, painted blue, was picked up at Perran Porth, on the north coast of Cornwall, yesterday; and in large letters cut in the wood was written, "City of Boston is sinking. February 11th." Another sentence commencing with the letter "M." appears to have been begun, but the board is unfortunately broken off.

THE MORDAUNT CASE.—The question raised in the progress of the Mordaunt divorce case—whether the insanity of the lady is a bar to further proceedings on the part of the petitioner—will be argued before the full Court of Appeal on Wednesday. An application, in the interest of Lady Mordaunt, for a postponement of the arguments, has been unsuccessful.

THE BOMBAY AND THE ONEIDA.—Captain Eyre, of the Peninsular and Oriental Company's steamer Bombay, who is now in London, is, it is stated, about to memorialise the Board of Trade to revise the sentence of suspension of his certificate for six months, which was passed by the court of inquiry into the circumstances attending the collision with the Oneida.

POSTING OF LETTERS.—A case came before the Court of Queen's Bench on Friday in which the question was raised whether the proof of a letter having been posted and not returned by the Post Office to the writer was sufficient evidence of the letter having reached the person to whom it was directed. Mr. Justice Blackburn, who had tried the case at Nisi Prius, ruled that it was, and the full court yesterday confirmed his decision.

"LORD DERBY" OR "LORD DENBIGH"?—Referring to the Spanish telegram in the *Times*, on Wednesday, the *Daily News* suggests that it was Lord Denbigh, and not Lord Derby, who drank to the health of the Prince of Asturias at Rome. Lord Denbigh is just the man to have said and done what is ridiculously attributed to Lord Derby. Not long ago he declared himself, in the House of Lords, to be "an Englishman, if you please, but Roman Catholic before all." Until the Prince of Asturias receives the support of Englishmen who are Englishmen above all things, and not Papalini in the first place and Englishmen in the second, he need not turn his hopes in the direction of our shores.

ELECTION INTELLIGENCE.—Colonel Adair has consented to become a candidate for the representation of East Suffolk, vacant by the elevation of the Hon. Major Henniker-Major to the House of Lords. Sir Edward Kerrison has been asked to contest the borough on Conservative principles, and it is believed that he will. There is a petition against the return of Mr. Elisha Robinson for Bristol, promoted by the local Conservative Working Men's Association. The heads of the party have nothing to do with it, and the security for costs has been with difficulty deposited. Probably the whole thing will break down.

EMIGRATION.—About 400 emigrants were on Monday night entertained at tea in the Burdett Hall, Limehouse, prior to their departure for Quebec. Many of the more prominent members of the British and Colonial Emigration Society were present. At a meeting of the National Emigration League, held yesterday, a resolution was carried by which the name of the organisation is altered to the National, Colonial, and Emigration League, and its objects are extended so as to advocate the maintenance of the union between Great Britain and her colonies. Several speakers contended that the working classes were unanimous in their desire to carry out a huge scheme of emigration, and were getting sullen, sulky, and angry because nothing was being done. The British and Colonial Emigration Society intend to send out 1,350 additional emigrants on board ships which will leave England for Canada between this and June. The society has now upon its books 2,500 applications for passages. On Tuesday, 23,000 emigrants left Liverpool for America; on Wednesday 2,325; on Thursday 1,600; and on Saturday three crowded steamships. From Ireland the emigration is prodigious.

LIBEL ON THE PRINCE OF WALES AND COUNTESS OF SEFTON.—Sir John Karslake obtained a rule in the Court of Queen's Bench on Wednesday for a criminal information against the proprietor of the *Sheffield Daily Telegraph* for a libel on the Countess of Sefton. The libel was in a paragraph which mentioned that the Prince of Wales was likely to appear in the Divorce Court as a co-respondent in a case in which the Countess of Sefton was the respondent. The following affidavits were filed in court:—"Affidavit of Albert Edward, Prince of Wales, of Marlborough House, Middlesex, sworn the 14th of April, 1870, states as follows:—1. I have read the paragraph in the *Sheffield Daily Telegraph*. 2. I was never guilty of the slightest impropriety with the said Countess of Sefton, and there is not the slightest foundation or pretext for the statement that I am likely to be mentioned in the Divorce Court as a co-respondent in a case by the Earl of Sefton against the Countess. 3. I know nothing of, and I cannot conceive of anything, which could have suggested or given rise to such a statement."—The joint affidavit of the Earl and Countess of Sefton stated:—"1. We have read the paragraph in the *Sheffield Daily Telegraph*. 2. We were married on the 18th of July, 1866. 3. We have lived together from the date of our marriage down to the present time in perfect harmony and affection, and we have three children. 4. There is not the slightest shadow of foundation or pretext for the statement above set forth, as contained in the *Sheffield Daily Telegraph*. 5. And I, the said Earl, for myself say I know of nothing, and I cannot conceive of anything, which could have suggested or given rise to such a statement. 6. And I, the said Countess, for myself say that I know of nothing, and cannot conceive of anything, which could have suggested or given rise to such a statement. 7. There has never been the slightest impropriety of any kind between His Royal Highness the Prince of Wales and myself. 8. And we, the said Earl and Countess, say that we cannot look upon the said statement as anything but a wicked falsehood and calumny."—The *Sheffield Daily Telegraph* has an article in explanation. The article states that the telegram came to hand and was, without the editor's knowledge, supplemented by a line which mentioned names. It was not until the next morning, adds the writer, that the editor saw the imprudent addition. That line excited his disapprobation, and the danger of adopting such floating statements was gravely pointed out to the person who did it. The absence of the editor at the time was, the article states, owing to illness.

Postscript.

Wednesday, April 27th, 1870.

THE MASSACRE IN GREECE.

The following are copies of telegrams received from Mr. Erskine, dated April 25:—

"No. 1. The *Aphroessa* arrived last night with the bodies of Mr. Vyner and Count Boyl. The former was shot through the heart, and must have died instantly. No. 2. All necessary arrangements have been made for sending home the bodies of Mr. Herbert and Mr. Vyner. Mrs. Lloyd prefers that her husband's remains should be buried here. The senior officer has now actually decided to send the bodies to Malta in the Antelope, his own vessel being too small. The Antelope starts as soon as possible. Lord and Lady Muncaster desire me to thank Her Majesty's Government for their kind offer of a passage to Malta, but prefer to return by Marseilles on Friday."

Other telegrams from Athens mention that the funerals of Mr. Herbert and Mr. Lloyd took place on Saturday. The King, on foot, as well as an immense crowd of people, followed the hearse. The King was also present at the funeral service held in the Protestant Church, which was performed with military honours. Before his death Mr. Vyner sent his will to Athens, in which he expressed a wish that his body should be embalmed and sent to London, which will accordingly be done.

According to the *Mémorial Diplomatique*, the Protecting Powers of Greece, after communicating with each other by telegraph, have resolved to address identical notes to the Greek Government in consequence of the late massacre.

YESTERDAY'S PARLIAMENT.

In the House of Commons, Mr. R. TORRENS called attention to the political relations of this country with the self-governing colonies, and moved for a Select Committee to inquire into the modes of communication between them and the Colonial Office. He based his motion on the general feeling of uneasiness spreading through our colonial empire, and the suspicion that the present Government had formed the deliberate intention of severing the connection between the colonies and the mother country. A long debate ensued, and Lord BURY moved the previous question. Mr. MONSELL and Mr. GLADSTONE denied that any case had been made out for inquiry. Mr. R. TORRENS declined to withdraw his motion, but, on a division, the "previous question" was carried against him by 110 to 67.

Mr. STAPLETON obtained leave to bring in a bill to enable owners of settled estates in England and Ireland to charge such estates with the expense of building mansions as residences for themselves.

Mr. C. DENISON moved for a committee to inquire into the law of compensation for accidents on railways, which was, after some discussion, agreed to.

Mr. MUNTZ obtained leave to bring in a bill to exempt charities and elementary schools from local rates.

Some other business was disposed of, and the House adjourned at half-past one o'clock.

MARK-LANE.—THIS DAY.

The prospect of an entire change of the weather, and of a supply of the much-needed rain, has had a depressing effect on the grain trade to-day, and has effectually checked the upward movement. As regards English wheat only a moderate supply has come to hand. Nevertheless the demand has been inactive, at about Monday's quotations. There has been a fair show of foreign wheat on the stands. The trade has been quiet, at late quotations. Moderate supplies of barley have been on offer. Sales have progressed slowly, at late rates. Malt has sold slowly, at previous quotations. Oats have been in fair supply and moderate request, at late rates. Beans and peas have been quiet, but steady. Flour has changed hands slowly.

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The Chair will be taken by HENRY RICHARD, Esq., M.P., who will be supported by—

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The admission will be by Tickets, at 1s. 6d. each, or double Tickets, 2s. 6d. A limited number of Tickets to admit to the Meeting only will also be issued.

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TO CORRESPONDENTS.

"A Scotch Deacon."—If we were to insert his letter, it would probably lead to a lengthened controversy, for which, at the present time especially, we have not space.

J. Hooper, South Africa.—26s. received.

The Nonconformist.

WEDNESDAY, APRIL 27, 1870.

SUMMARY.

THE House of Commons reassembled on Monday after the Easter recess, but with little appetite for hard work. The business of the evening was not very urgent, and the attendance of hon. members was scanty. Three important measures were, however, forwarded a stage. One of them was the War Office Bill, which creates two new officials, who must be M.P.'s, to look specially after the contracts and financial affairs of the army. Though vigorously opposed, the Bill was read a third time and passed. Mr. Goschen's measure for placing the entire cost of outdoor relief in London on the common fund, was keenly discussed, but eventually read a second time without a division. A number of members, including one or two Liberals, protested against the second reading of the Attorney-General's Bill for disenfranchising the boroughs of Bridgwater and Beverley on account of systematic corruption, but no division was taken.

In connection with the Irish Land Bill a town's meeting has been held at Newcastle to express satisfaction with the Government measure as tending "to heal many wounds that have long endangered the peace and health of the people of Ireland," and strongly deprecating "the action taken by a few nominal Liberals and the great bodies of the Tories in trying to prevent the passing of that measure into law." This resolution was specially intended to stigmatise the conduct of Mr. Headlam, the senior member for the borough, who has exhibited a perverse activity in attempting to undermine the essential provisions of the Bill. The Newcastle meeting, which was brought to a close with groans for Mr. Headlam, will no doubt have a salutary effect upon other obstructive Liberals, who, whether they intend it or not, are helping to throw the business of the Session into confusion by their pertinacious opposition to the chief measure of the Government. There is a broad distinction between free criticism and such tactics as have been pursued by certain nominal Liberals, which constituents can easily understand, and are evidently determined to act upon. There is no room nor pretext at present for another Cave in the House of Commons.

There being no prospect that the Home Secretary's Licensing Bill, owing to the obstructive tactics referred to, will be brought forward this Session, Sir H. Selwin-Ibbetson has introduced a measure for amending his Beerhouse Act of last Session, with the view of increasing its stringency. That Act has proved a decided success. It has been the means of closing more than six hundred bad houses in our large towns, and of bringing about a large number of convictions against beerhouses. Another good result of the legislation of last year has been to encourage the magistrates to refuse licences to disorderly public-houses. The hon. baronet's little Bills are a very good instalment, with which we must be satisfied till the Government can take the whole question in hand.

It is stated that in consequence of the recent shocking massacre by Greek brigands, the Protecting Powers, as they have a clear right to do, have resolved to make energetic and collective representations to the Greek Government, and will forward identical notes to the Cabinet of Athens. The greater part of the band concerned in these murders has been captured and killed, and it is believed that our Government are about to take very energetic measures to prevent the escape of the remainder of the brigands who, with their chief, are still at large. The surmise we have ventured to express elsewhere that the revival of brigandage in Greece has arisen out of the fillibustering expeditions to Crete is confirmed by a letter from Hobart Pasha in this morning's *Times*. He states that among the Greek "patriots," whose services were declined by the Cretans, were 700 liberated galley convicts, who, on their return home, were distributed by the Government in different parts of the kingdom, "thus forming the nucleus of well-trained and well-armed brigands all over Greece." This fact may help to account for the singular ferocity of the bandits who murdered our countrymen.

At last the Papal Council at Rome has accepted, though with some modifications, the proposed definitions on the matter of faith and doctrine, and they were promulgated in public Session on Sunday last, by the acclamation of nearly seven hundred Fathers. The new canons, which anathematise Rationalism and heterodoxy, will have but little practical effect—the advocates of free thought in religious matters being a class of people who will care little for the opinions or maledictions of the Vatican. It remains to be seen what will be the result of Count Daru's masterly note, protesting in very firm language against the adoption of any dogmas which infringe the rights of civil Governments, and which, if promulgated, "would lay under a general anathema all the institutions and peoples of Europe." The other Catholic Powers concur in the French protest, which was only at first read to Cardinal Antonelli, but has since been formally presented. The well-reasoned points of Count Daru's despatch will no doubt produce a powerful effect upon Liberal Catholics on the continent. The Pope's infatuation has already brought about a permanent schism among the Catholics of Armenia, and there are signs of a similar movement in Germany and Austria. At Gratz, in Styria, for instance, a withdrawal *en masse* of the population from communion with Rome is apprehended, in case the doctrine of Papal infallibility should be accepted by the Council.

IMPERIAL BACKSLIDING.

THAT has come to pass in France which was confidently predicted by the enemies of the Empire, but which was not believed by the friends of the Emperor. Napoleon III. has once more deviated from the strait path which he had marked out for himself, and is again returning to the principle of personal government. To the *principle*, we say, for it is only in a strictly limited sense that he can be charged with having returned to the practice. The Liberal alterations made in the Constitution of 1852 by the recent Senatus Consultum, and by the legislative action upon it of the Senate, remain; the Ministry of the Emperor will be rather responsible to the Corps Législatif than to the Sovereign; the Government of France will be, in the main, Parliamentary; and the representatives of the people will be the custodians of the public purse. These changes, however, from personal to Parliamentary rule, are to be ratified by an ultimate appeal by the Emperor to the whole of the French people. What is called a *Plebiscitum*—a vote by each of the people, responding "Aye" or "No" to a definite question submitted for decision, is, after all, reverted to by the Emperor as the necessary legal basis of the Constitutional Reforms he has introduced. It is to be used in a week or two for the purpose of giving national sanction to those reforms; but it will also include approbation of the provision which will confer upon the Emperor the power of using this political instrument at any future time, and so of getting to the rear of any change which may be constitutionally effected, and of checkmating any Ministry, however strongly supported by the Corps Législatif.

There is something, though not much, to be said, in justification of a resort to the *Plebiscitum* in the present instance. If by means of it the will of the whole people of France could be more correctly gathered up and ascertained than by the ordinary organs of national expression, it would seem but natural that reforms which are intended to modify the basis upon which political authority has rested in France since the accession of Napoleon to the Imperial throne, should be ratified by the same means as were the institutions which they affect. The people in 1852, by universal suffrage, exercised in a direct and individual manner, formally accepted the Constitution then submitted to them by the Emperor; and to a nation so logical as the French, we can hardly be surprised that any serious reforms intended to modify this Constitutional fact should appear to call for a like ratification by the popular vote. It is tolerably certain that the suffrage which will be given in response to the present appeal will show by an immense

majority that what the Emperor has done since the last general election to "crown the edifice" of the Constitution is acceptable to, and accepted by, his subjects in general. There are, however, two strong objections to the *Plebiscitum* as a method of ascertaining the national will. It has in it no elasticity, and amongst the French people it may be resorted to with almost equal certainty to set aside Parliamentary for personal government, or personal government for Parliamentary.

The shape in which the *Plebiscitum* is to be submitted is simple enough. On the 8th of May the French people will be called upon to accept or reject by a definite vote the following proposition:—"The people approves the liberal reforms effected in the Constitution since 1860 by the Emperor, with the co-operation of the great bodies of the State, and ratifies the Senatus Consultum of the 20th of April, 1870." Now, it is quite certain that neither a "yes" nor a "no" to this proposition can indicate anything more than a general acquiescence in the rule of the Emperor during the last eighteen years, as conducive to the interests of France, and as having led up to Liberal institutions. The Emperor is fully aware that three-fifths, or more, of his subjects will be influenced by political and ecclesiastical authority to say "yes" to a proposition the full meaning of which they do not, and cannot be expected to, understand. It is a mode of appealing to universal suffrage which evades the responsibility of universal suffrage. The meaning of a *plebiscitum* may be of no practical worth, and yet it may utterly supersede the necessity of consulting the people by means of a General Election. A question thus submitted to an alternative vote, is presented to view without any of the modifying influences of a surrounding atmosphere of opinion. The aspect presented to public view is single and unvarying, and is not subject to the modifying power of discussion, not exposed to the play of light and shade necessary to a complete comprehension of any public question. Hence, propositions, so submitted, can elicit no expression of the national will but that which is as rigid and unelastic as themselves. When men are called upon to say merely "yes" or "no" to an abstract proposition, it may be fairly inferred that what they say has far less definite reference to their intellectual appreciation of the proposition itself, than to the temper in which they may chance to be, or to the special circumstances in which they find themselves.

Such, indeed, appears to have been the conclusion of the French Emperor and his Ministry. The former has written to the nation a Proclamation which reads very much like an address from a candidate to a constituency on the eve of an election. He tells the French people what glorious results have been obtained by the Constitution of 1852, and how a development of that Constitution, in adaptation to the progress of political opinion, requires him to acknowledge Constitutionalism no less than Imperialism as illegitimate without the approval of the people. "I speak to all of you," he says, "who since the 10th of December, 1848, have surmounted every obstacle in order to place me at your head; to you, who for twenty-three years have incessantly added to my greatness by your votes, supported me by your co-operation, and rewarded me by your affection. Give me another proof of your confidence. By balloting affirmatively, you will conjure down the threats of Revolution; you will seat order and liberty on a solid basis; and you will render easier for the future the transmission of the crown to my son. Eighteen years ago you were almost unanimous in conferring the most extensive powers upon me. Be now, too, as numerous in giving your adhesion to the tranformation of the Imperial *régime*." This proclamation is backed by a Ministerial circular, in which the people are assured that the Emperor in 1852 asked for power to preserve order, and, order having been assured, in 1870 he asks for power to establish liberty. "In the name of public peace and liberty," in the name of the Emperor, we demand of you our fellow-workers to join your efforts with ours. We address you as citizens. We do not send to you an order, but a patriotic counsel, to assure to our country a tranquil future; so that, on the Throne as in the most humble dwelling, the son may in peace succeed his father." All this looks very like a theoretical return to personal government; and the more so because amongst the articles of the Senatus Consultum recently sanctioned by the Senate, authority is conferred upon the Emperor to resort to the *Plebiscitum* whenever it may seem good to him. It is impossible that any Government, or even any House of Parliament, can be secure against being overthrown by this device. The Emperor gives his bird the use of its wings, but he still holds it in check by a thread tied about its body. He reserves to himself the wand which will, at any future time, embolden him to say to Ministers and Representatives alike, "Thus far mayest thou go, but no farther." Perhaps he means well; but this is one of the cases in which no mighty work can be done amongst a people on account of unbelief. The French do not wholly trust their Emperor, and their Emperor does not completely trust the French.

THE GREEK TRAGEDY.

THE terrible catastrophe that has occurred in Greece has excited an unprecedented sympathy and indignation in England. The circumstances connected with it have been so novel, the vicissitudes so sudden, and the termination so tragic, that we seem rather to be reading a highly sensational drama than an o'er true story. Ten days ago the telegraph informed us of the first act of this cruel tragedy, and though many private letters and several official despatches have been published, there are still considerable gaps in the narrative. In fact, we still want the key to the whole transaction.

It appears that about a fortnight ago a gay party was made up at Athens to visit the field of Marathon, little more than a couple of hours' journey from the capital. It consisted of Lord and Lady Muncaster, Mr. and Mrs. Lloyd and their little girl, Mr. Vyner (Lady de Grey's brother), Mr. Herbert, of the British Legation (cousin of Lord Carnarvon), Count de Boyl, of the Italian Legation, and one or two servants. The expedition was undertaken with the full knowledge and consent of the Greek Government, and under the formal protection of an escort of four mounted soldiers, which was, however, declared by the Minister of War to be superfluous. The excursionists breakfasted and spent the morning on that famed battle-field, and returned in the afternoon in their carriages. While driving through a narrow pass, eight miles from Athens, a band of some thirty brigands, who appear to have been fully informed of their movements, suddenly appeared, made short work of the escort, and carried off the whole party to the top of the mountains. Knowing the value of the capture they had made, they at first demanded 50,000*l.* ransom money, which was eventually reduced to 25,000*l.* The claim, enormous as it was, could not be contested, and at night the ladies were released, and under escort of the two unwounded gendarmes, conducted safely back to Athens.

Next day Lord Muncaster was liberated on parole to make arrangements for finding the money, and he brought word that a free pardon to the whole band was in addition demanded, or as the message of the ruffians to the Minister of War phrased it, "we have taken the lords; stop pursuit everywhere, or we will at once shoot the prisoners." The money was soon forthcoming, but the Government boggled at the amnesty, which they declared to be unconstitutional. Several days appear to have been spent in fruitless negotiations. Lord Clarendon telegraphed from London to Mr. Erskine, the British Minister, that "the Government hoped that there would be no hesitation in granting a pardon to the brigands rather than allow the lives of the captives, by demurring to do so, to be exposed to additional risk." His lordship also engaged to carry the band in safety to Malta in a British ship; to which the Greek Cabinet assented, promising to "close their eyes," and engaging also to issue the most stringent orders against any further pursuit of the brigands by the troops. Indeed the Government of Athens themselves sent a messenger to offer the brigands "anything short of an amnesty." The King (Mr. Erskine says) even showed the most eager wish to go and place himself in the hands of the brigands, rather than that any of their prisoners should suffer harm.

Why all these good intentions shewn, and efforts made, by the King, his Cabinet, and the Foreign Ministers, to obtain the release of the captives were frustrated, is still a mystery. Whether the brigands still insisted upon a free pardon, as a *sine qua non*, or why the Greek Government changed their minds, is not yet explained. But Lord Muncaster was prevented from setting out on his journey, and contrary to all remonstrances, the troops were allowed to closely pursue the banditti. On Friday last the band, being closely pressed, put to death Mr. Herbert and Count de Boyl. Lord Clarendon on receipt of this discouraging news did not stay his efforts, but telegraphed to Mr. Erskine that "if the safety of the surviving prisoners might be secured by the grant of an amnesty he should apply to the Greek Government, and in the name of Her Majesty's Government, and in the strongest terms, require that such amnesty should be granted." Three hours later arrived the sad intelligence that Mr. Vyner and Mr. Lloyd had shared the fate of their companions, and mentioning that the former of them had been killed near Thebes. It seems that in the conflicts which took place thirteen of the brigands were killed or taken, but that eight, including the chief, are still at large, although it is hoped they will also be captured.

Our countrymen have apparently perished in consequence of the bad faith, inhumanity, and wounded vanity of the Greek Government. Their objections to grant an amnesty to the robbers, though plausible in theory were, as Lord Clarendon says, "futile and under the circumstances untenable." They had no *prestige* to lose, for they have before entered into negotiations with these banditti; and that brigandage has been encouraged for political purposes Mr. Erskine himself affirms. Our Minister at Athens says:—"I feel persuaded that were it to be well understood that the nation would have to make good any loss inflicted upon foreigners owing to the neglect or mismanagement of Government, the latter would soon discover the means of putting a stop to a state of things which is mainly due to the supposed exigencies of party warfare, and which is a disgrace to any community calling itself civilised." As we now know, the Government had troops enough to cope effectually with these mountain robbers. Why have they never been employed for that purpose before? Are we to suppose that the intimation given by the British Minister that the Greek Government might be required by Lord Clarendon to refund the amount of the ransom was the reason for that sudden activity which signed the death-warrant of the helpless captives?

It is easy enough to say that Greece must be called to account for this shocking outrage. But how is it to be done? The country is in a state of chronic anarchy and hopelessly in debt, the soil is sterile or uncultivated, and the population steeped in poverty. To occupy such a State, as the *Times* strangely suggests, would not, even if there were adequate justification for the step, root out the evils which lie at the roots of brigadage, but would saddle us in perpetuity with a costly possession—with another Ireland in the Mediterranean. Our truer policy would be to leave the Greeks to themselves, withdrawing that "protection" which she nominally enjoys at our hands, and ceasing diplomatic intercourse with a faithless Government which has allowed Englishmen to be murdered when they might so easily have been saved.

It is hardly two years since the Hellenes were threatening the Turkish Empire, and carrying on hostilities against the Sultan in Crete. That spasmodic effort negatives the idea that the Greeks lack energy and enterprise. The same degree of ardour which has been thrown away upon Pan-Hellenic dreams of conquest would have sufficed to rescue the little kingdom from social anarchy. Probably the Cretan war and the ascendancy of brigandage in Greece are cause and effect. The state of that country is now a European scandal; her prospects of internal progress more hopeless than ever. If she is ever to be redeemed, it will not be the result of foreign patronage, still less of Hellenic aspirations, but the slow result of domestic industry and the growth of national good faith. If this shocking tragedy should indirectly tend to promote that issue, England will be adequately avenged for the massacre of her children.

THE STATE OF IRELAND.

AMID the dearth of domestic news, Ireland, unhappily, still furnishes matter for bitter reflection and anxious discussion. There seemed at first some prospect that the stringent provisions of the Peace Preservation Act would operate at once in preventing crime and in overawing agrarian conspirators. It has unquestionably put an effectual stop to the seditious teachings of the Nationalist press, the articles in which are no longer seasoned with revolutionary incitements. This is a pure gain, the results of which will ere long be apparent in the subsidence of popular excitement. But agrarian outrages are still rife. Our columns this week record one cruel and unexplained murder, and one attempted assassination of a magistrate—who was one of the bench of justices that found a man guilty of sheep-stealing two or three months ago—as well as other lawless acts. "Rory of the Hills" has not ceased his acts of violence. In Roscommon, we read, armed bands have lately burst into the houses of farmers at midnight to make them swear that they will not pay increased rent, and have only been dispersed by the

activity of the constabulary. In the neighbourhood of Athlone not only does no landlord dare to give a tenant notice to quit, but no gentleman ventures even to discharge a servant. Protestant country squires ride to church guarded by armed policemen, and the tenants on one estate have been severely warned not to pay more than thirty shillings an acre rent, or to take the consequences of Rory's displeasure. And, as an example of the now general practice in Ireland, it may be stated that the editor of a Liberal journal published in Cork has received a letter threatening his life, because he has ventured to denounce Fenianism. The general provisions of the Peace Preservation Act have already been effectual in various districts in preventing the spread of lawless sentiments, and now the Lord Lieutenant has found it necessary to proclaim several counties, or portions of counties, viz., Meath, Westmeath, Mayo, and parts of Longford, Roscommon, Sligo, Cavan, and King's County, under the clauses of the new enactment, besides appointing additional resident magistrates in several counties.

These announcements are less alarming than might otherwise be the case, when it is remembered that several of these counties have been for many generations the traditional centres of agrarian crime — crime which every Coercion Bill has, for the time being, succeeded in suppressing. We do not doubt the efficacy of the law in the present instance. In each of the proclaimed districts the possession of arms and gunpowder without a licence entails a penalty; public-houses may be closed, and persons arrested on suspicion, after nightfall; magistrates may summarily deal with the lesser offences without a jury; and in the more heinous crimes the venue can be changed by authority of the Court of Queen's Bench. In every case of outrage compensation will be levied on the barony or county—the cottier as well as the farmer—payable to the injured person or his representatives, and reluctant witnesses will no longer escape with impunity. These are stringent enactments, which nothing but urgent necessity and their temporary nature can justify. Evil doers feel that the strong arm of the law, swift and sure, impends over them—as in Roscommon, where the energy of the police has so effectually broken up the midnight confederacy for coercing farmers, that its members have all fled the county, and many a field has, for the time being, to be tilled by female hands. In the whole province of Connaught, too, the peasantry have returned to their senses, and the reign of terrorism has entirely ceased.

The Peace Preservation Bill will be a sore discouragement to the band of American Fenians which has lately crossed the Atlantic, and made London its headquarters. Ireland is too hot to hold them. Whatever may be their intentions, they are known to the Government, as were the plans of the leaders of the abortive rising in Ireland three years ago. In England they can do little harm. The Fenian prisoners are beyond their reach. Clerkenwell outrages do not answer the purposes even of such desperadoes, and the great mass of the population is zealously on the side of law. These would-be conspirators can but uselessly spend upon themselves the money subscribed by their dupes in America to promote the Fenian cause, or at the worst promote that feeling of insecurity which will strengthen the hands of the Government, in passing their great remedial measure.

The reconsideration of the Irish Land Bill will be resumed under circumstances more auspicious than obtained before the Easter recess. The interval of reflection has not been unserviceable. The Farmers' Clubs of Ireland have been speaking in a more reasonable, if not more grateful tone, of a measure offered to their acceptance which they see so strongly assailed by landlord interests. Mr. Maguire and Mr. Murphy find some show of sympathy at Cork when they plead for a candid consideration of the difficulties in which the Government are placed; very moderate English Liberal papers complain rather that the Government should make any concessions that infringe the vital principles of their Bill than condemn them for empirical legislation; and the Opposition exhibit manifest signs of uneasiness at their ante-Easter success in thwarting Mr. Gladstone. The Government is morally stronger than before the recess; and all the incidents we have referred to tend to demonstrate the necessity of passing a Land Bill this Session, and are helping to reconcile Conservatives to the Government measure as by far the lesser of two evils. The American Fenians who have come to England are unwittingly the best allies of the Government. They will exercise a more powerful restraint upon landlord factiousness in the House of Commons than all the remonstrances of indignant members, or the warning language of the leader of the House. The star of Mr. Gladstone is again in the ascendant. We hope he has reached the limit of concession to landlord panic, and that henceforth the progress of the Land Bill will be as rapid and unequivocal as that of last year's Irish Church Bill. In that event, there will be little to fear from the Lords.

THE GOVERNMENT EDUCATION BILL.

NONCONFORMIST CONFERENCE AT NEWCASTLE.

On Wednesday a large conference of Nonconformist ministers and laymen from most of the towns lying between the Tees and the Tweed was held in the Lecture-hall of the Mechanics' Institute, Newcastle-on-Tyne, under the presidency of Mr. S. Strachan, the Mayor of South Shields. About 150 representatives from all parts of the district were present on the occasion.

The Chairman, in opening the proceedings, said that if education was intended to correct the social evils and mischiefs that they had in society, then he presumed it was properly the province of the civil Government to deal with it. (Hear, hear.) If education was intended to be something further, and to deal with religion—that was, with Christian teaching in some of the varied phases in which that teaching was taught in the country—then he would hold, from prejudice it might be, an opinion which had never deserted him from his boyhood, namely, that it was no part of the duty of the State to interfere with his, or theirs, or anybody else's religious opinions. (Loud applause.) He begged to state now—when all Church-rates had passed away, and when Easter-dues were no more—that at the period when that penalty attached to Nonconformists as a recognition of the right of the State, he was glad to say that he never, in the course of his existence, paid a penny in the shape of Church-rates or Easter-dues to the Established Church. (Loud applause.) He believed that religion was one of those things which a man must be responsible to God alone for, and hence he would never consent—however freely he might discuss what was the true teaching of the Bible with those who believed and as fully agreed with its Divine authority as himself—he would never consent that it should be too much subjected to State control. (Applause.) In the defence of his own religion he would bow to no man. (Hear, hear.) He believed that individual freedom in matters of religion was essential to religion itself. (Applause.) One of the duties of religion, and one of the foremost duties of religion, was, he believed, to promote the welfare of the great masses of the community. That was the object of their meeting there that day. They were there that day as Nonconformists, and did not recognise the existence of any State Church. They said that the bill did interfere with that class of teaching which he had described as religious, and therefore they asked, not that the bill should be rejected altogether, but that the clause which related to religion should be amended. (Hear, hear.)

The Rev. H. T. Robjohns, B.A., then read a paper on "Religious Freedom and Education," which was very attentively listened to and received with much cordiality. Its general purport may be gathered from the concluding paragraph as follows:—

I am of course aware that these positions lead logically straight to a secular system of national education. I prefer myself not to go from great principles to practical life by any zig-zag path. I would leave to the State affairs of State, to the Church the evangelising of the world. I like the method of the old Romans with their great military roads and lines of fortification—straight on. I agree with our friend, the Rev. A. A. Rees, that if we must choose, our aim should be the "right," not the "practicable"; believing, however, that in the world of God the practicable and the right are one. Five-and-twenty years ago, in the last educational crisis, it was not possible for the Nonconformists to secure their rights in any national scheme; and so they were forced to cry up voluntaryism; and they lost that battle. It is now possible for us to come to the front and take our fair share in the education of the people, working with our fellow-citizens on broad citizen grounds, for, for the first time in the history of England, we have in the House of Commons a general committee of the whole nation. I am persuaded that it would be for the ultimate advantage of those denominations which at present have denominational schools to fall in with such a scheme. They would retain existing buildings for their own denominational Sabbath-school instruction; they would let them on equitable terms to the nation for a pure intellectual and moral culture on the week-day; they would be saved the enormous sums of money they at present spend over their day-schools, and have so much the more with which to evangelise the people; they would touch the nation's heart by proving thus that they take views large and wide of Imperial interests; and in various ways would augment their spiritual power. Personally, I am in favour of a purely secular scheme. And as to the Bible, I give you my view in one sentence. If the Bible be taught it must be thoroughly taught; I am against its being degraded into a mere class book; prostituted into an engine of proselytism; in one word, I would have the living word of the living God taught by the living Church of God. We must not, at such a time as this, allow the tide to turn, for in ten years there will be no Established Church in these realms, unless we create I know not how many fresh establishments now. Within a few short years, free Churches in a free State will be the glory of our land. I believe that these free churches may, if we are faithful to the principles and traditions of our Nonconformity, be strengthened by these auxiliaries—free primary schools, free middle-class colleges, free universities, and then shall our country be free indeed.

The Rev. J. Mather (President of the Methodist Free Churches) moved the following resolution:—

1. That the Education Bill introduced by her Majesty's Government is inimical to the rights and liberties of Nonconformists.

A. By providing that religion shall be taught at the expense of the rate and taxpayers of the country.

B. By leaving to local boards and vestries the determination of the theological character of the religion (?) which shall be taught in the schools created in those districts.

C. By placing the children of Dissenters—especially in rural districts—under the social and religious disadvantages of having to appeal for the protection of a conscience clause.

D. By allowing the Government Inspector, with the consent of local boards, to make an examination into religious teaching in schools.

E. By facilitating the endowment of every religious denomination in the country which is wealthy enough to establish schools of its own, or to obtain the majority of votes at the local boards.

This meeting is therefore of opinion that, in all these respects, the bill of H-r Maje-ty's Government must be thoroughly amended before it can obtain the sanction, or command the support, of the great body of Nonconformists.

The *Newcastle Daily Chronicle*, which reports the proceedings at great length, gives the following sketch of the general drift of the conference:—"Mr. Robjohns gave a tone to the proceedings somewhat bolder than was contemplated in the resolutions which had been prepared. His paper was avowedly the manifesto of an individual, and not the programme of a party, or even of the conference Committee; but the loftiness of its philosophy and the singular ability with which its principles were explained and commended, made it the guiding power of the ensuing debate. The ringing eloquence with which Mr. Robjohns repudiated the charge of irreligion so recklessly advanced against the advocates of a secular or, at all events, a non-sectarian system of national education, evoked in the unanimous plaudits of the assembly an eloquence more rousing than his own. Mr. Mather then opened the budget, or programme proper, of the conference, and his high position as the President of the Free Methodist Conference gave great weight to his quiet and courageous declaration of adherence to what so many narrow-minded bigots insultingly describe as 'a godless system of education.' Mr. Rees, of Sunderland, took a position so clear and so elevated that it was absolutely unassailable. His ministerial character is so broadly marked, and his reverence for the Scriptures is known to be so deep and loving, that personally he could afford to follow the logic of justice to its inevitable issues. He would have no wrong to conscience legalised; and reckoning Jews and infidels as citizens of the English commonwealth, he contended that to tax them for the mere reading of the Bible is as much an injustice in its nature as would be the taxing of a Protestant for the diffusion of Popery, or the taxing of a Dissenter for the teaching of the Church Catechism. Mr. Holland was present in the character of a deputation from the Nonconformist Committee at Birmingham, but such was the welcome he received, and so valuable was the service he rendered, that he may be accounted a worthy representative of that Northern Nonconformity which in former days he did so much to uphold, and the spirit of which, wherever he goes, he bears about with him as his glory and strength. His address will be found worthy of attentive perusal, since it is the outpouring of a mind well and specially furnished on all that relates to the absorbing question of the hour. The skill and force imported by Mr. Holland into the discussion may be judged from that part of his speech in which he indicated the gross inconsistency between the disestablishment measure of Mr. Gladstone and the re-establishment scheme of Mr. Forster. In the grand policy of 1869, the Premier marched to victory by the line of three great principles. First, that vested interests should not be allowed to stand in the way of public rights; second, that concurrent endowment was untenable; and third, that religious inequality should cease to exist. On the other hand, Mr. Forster's Education Bill was framed expressly in deference to vested interests, embodied the full development of the concurrent-endowment principle, and re-asserted religious inequality. The applause with which this clever criticism was received exhibited the real temper of the Conference, and may serve to encourage the Premier to take upon himself the duty which has been so lamely and bunglingly attempted by his subordinate. Mr. Holland did not profess to be able to speak as representing the Wesleyan ministry, but in his capacity of Birmingham Nonconformist committee-man, he let his hearers into a secret which in many of them was new, and to all them a great encouragement—for it was to the effect that more than 700 of his brother ministers had gone as far in their opposition to the Government scheme as the conference in Newcastle was asked or expected to go. As soon as the first resolution was thrown from the platform into the arena of the conference, it became evident that not a few of those who had been applauding to the echo the sentiments of the earlier speakers, were anxious that their religious character should not even seem to merge in their character of Nonconformists. The religious difficulty somewhat unexpectedly turned up. Indeed it is a subtle matter, and if not precisely omnipresent, it is not long absent from any free discussion of the Government bill, and when present it is in the very nature of the thing to rise up and absorb all interest to itself. Many a firm hand has been outstretched to get a hold of it, but it is very slippery or volatile; in fact, it resembles the wilful action of free mercury, running hither and thither, lodging and escaping alike unexpectedly, and eluding the grasp of both gentle and rough. Mr. Fletcher took umbrage at

the naked word "religion" in clause A of the first resolution, and suggested the substitution of "denominationalism." After some discussion the "religious difficulty" was hunted down and safely shut up in a strong and well-planned amendment, the effect of which may be broadly stated as giving to the world an assurance that the Nonconformists of the north will not tolerate denominationalism in national schools, but that they are willing to admit the reading of the Bible without note or comment, provided such reading is regulated by a conscience clause.

The Rev. S. GOODALL (Congregationalist, Durham) moved the second resolution as follows:—

That, in the opinion of this conference, school boards elected by the ratepayers should be established in every district of the country, and that the rights and liberties of all classes of Her Majesty's subjects should be respected by providing that the education given in all State and rate-aided schools should be absolutely unsectarian.

The Rev. THOMAS SOUTHERON (North Shields), seconded the resolution. The Rev. THOMAS LEYLAND (Unitarian minister, Choppington), in supporting the resolution said he did so as a Dissenter of the deepest dye, a Dissenter who has not been able to take the colour of the Government bill, and who thinks, in his humble opinion, that the provisions of that bill are very much in antagonism with the rights and liberties of Nonconformity. They were prepared, he should say, to be called grumblers. But, he thought, if they looked fairly into Nonconformity, they would find that its adherents had had a fair share of that "moderation," which Fuller says "is the silken string running through the pearl chain of all virtues." How would Nonconformity fare in the Newcastle Town Council if it had to elect a school board? If he understood aright, Nonconformity was in a small, though not a "miserable minority" there. Now, he thought it was desirable that school boards should be elected by the ratepayers, so that when those clergymen who were prompted by the rural deans to get elected do so, the Nonconformist pastor can be put forward to modify priestly pretensions. Perhaps, it would be better to keep the parsons out altogether. There could be no doubt, however, that the ratepayers were the proper persons to elect the members of the boards. Even some of the "Unionists" seemed to be coming to that, and to that complexion they must all come at last.

Mr. R. ROBB referred to the position in which Hexham would be placed in respect to the Government Bill:—

Some twelve or thirteen years ago they built large schools in Hexham with a view of some such system of national education as was now proposed being carried, and they had accommodation for all the children in the place; yet there were about two hundred children running about the streets of the town which they could not get to go into those schools. By the provisions of the Government Bill, Hexham would not come within its operation, from the very fact that they had a sufficiency of school accommodation, and so, instead of virtue being its own reward, the town would be made to suffer from the effects of its virtue; and these 200 children would continue to run about the streets, pests to society, unless the bill was amended as proposed. (Applause.) He studied the clauses of the Government Bill very carefully, and could not find anything to satisfy him on that point; and he wrote a letter to Mr. Dixon pointing out to him this defect; and Mr. Dixon, in answer, referred him to the 83rd clause of the Government Bill. He directed his attention to that clause; but after carefully considering it, he could find very little consolation there. Mr. Dixon told him that if he (Mr. Robb) could not find proper grounds for consolation in the 83rd Clause he was to console himself by leaving the matter to the League and to Parliament generally. (Laughter.) If he got the support of that conference in carrying the amendment to the bill as contained in the resolution, he would have greater hope of getting Hexham within the operation of the bill. ("Hear, hear," and applause.) They at Hexham were not alone in that peculiar position. He had a very large acquaintance with the county of Northumberland, and he had directed his attention to the villages in the county, and in every village with which he was acquainted the Government would be a nullity.

The Rev. H. W. HOLLAND moved as an addendum to the resolution:—

That all clergymen and ministers be *ex-officio* ineligible to be elected on the school boards.

The clergymen and ministers had plenty to do without going on to the school boards. There were a hundred thousand villages in the kingdom where the parson or the curate were sure to be elected, and then they would have it all their own way. The laymen were the proper men to take charge of the schools.

Some discussion took place on the addendum, and considerable opposition to it was shewn, which eventually induced Mr. Holland to withdraw it, and the resolution in its original form was unanimously carried.

Dr. RUTHERFORD then moved the third resolution:—

That it is the solemn judgment of this conference, that the passing of the Government measure, in is present state, would endanger the mixed school system in Ireland, tend to undo the great healing work of the last session of Parliament, and interfere with the development of a national and united feeling in a land which has been so long distracted by sectarian differences.

The carrying of the Government measure in its present form was, he argued, but the insertion of the thin edge of the wedge, which would sweep away the mixed schools system of Ireland. (Hear, hear.) In respect to some of the principles of education which could be given to the nation, Ireland was in advance of England, and in the debate which they had that day he had looked across to Ireland to see what the force of circumstances and the difficulties of our legislators had provided for that country. They have a mixed school system, and a mixed school system in which, if he read it aright, the Bible as a school book is left out. It is a system in which Protestant and Roman Catholic children meet in the same class, learn the same lessons, become familiar with each other, and this friendship, which begins in the school, may last their lives. He believed this was a matter of great moment, and he believed it was one of the highest things which teaching could do for the good of this country to protect them from sectarianism in their childhood; to teach them to love each other; to teach them to have some common feelings, and to assist one another; and whatever was thought of this question they should be unanimous in deprecating anything which would tend to destroy the common school of Ireland. The only opponent to that system was Ultramontanism, and they all knew what kind of an "ism" that was—that it meant to lay hold of the intellect of that country, to prevent its progress, its freedom and its growth; to shut out from it what they believed to be elevating, Christianising, humanising influences. John Bright said in the debate of 1847, and he never said anything that was more true, that it was dangerous to the liberties of the people to allow priests to control the education of the people. He (Dr. Rutherford) did not give his exact words, but that was the purport of what he said. To perpetuate denominationalism, and to pass the Government measure in its present form, would be to put into the hands of the opponents of the school system in Ireland the mightiest possible weapon to effect its overthrow. He believed they would only do their duty to their Christianity and to their country by asking that the Government measure should be amended in that respect. They would not like to see the propagation of that difference in Ireland if they did not think they were agreeing to pass a resolution which would help to secure the propagation of the national system, and do their utmost to secure in their own country a thoroughly national system open to every child in the land, through which every child might find his way upwards to the universities and to the highest positions the nation could find. (Applause.)

The Rev. JAMES MILLIGAN, Presbyterian, Houghton-le-Spring, in seconding the resolution, said that the United States had a school system of which any nation might well be proud. Furthermore, both the United States of America and the province of Canada maintained the reading of the Bible in their schools. With respect to the United States schools, he might speak generally, but he would confine himself to the schools of Western Canada, where he had been engaged for many years as a local superintendent in conducting and inspecting those schools. It would take Great Britain a number of years—and he was open to be challenged on that assertion—to place her schools upon as effectual and efficient a footing as the schools of Western and British Canada. During the whole period of his superintendentship, as far as the reading of the Bible was concerned—and he had visited hundreds of schools—although there were Unitarians, Roman Catholics, and Episcopalians in them, he had never had a complaint lodged by any of the parents with him. That had been his experience for many years. (Applause.)

The CHAIRMAN put the motion, which was unanimously agreed to.

Votes of thanks to the chairman, secretaries, and to Mr. Robjohns for his paper, brought the proceedings to a close.

In the evening there was a large and enthusiastic public meeting in the Town-hall, which was attended by most of the gentlemen who had taken part in the conference in the earlier part of the day. Mr. Cowen, jun., in the unavoidable absence of the mayor, was called to the chair.

The Rev. J. C. STREET, the secretary, in giving the meeting an account of the proceedings of the morning conference, said that, with one modification, the resolutions suggested by the committee had been unanimously adopted. The first resolution pointed out that the Education Bill of Her Majesty's Government contravened the rights and liberties of Nonconformists, and it went on to specify in five ways how that bill did contravene these rights. It also went on to say that there should be an absolutely unsectarian system of teaching in the national schools, but a clause was added, in which he might say the whole of the conference concurred, and in which the members of the League concurred—a clause which was perfectly in harmony with the bill proposed by the National Education League—namely, that the simple reading of the Bible should not be excluded from the common schools. (Great applause.) That resolution, after very considerable discussion, was accepted, when the motion was put, every hand in the room was held up for it. (Loud applause.) On the whole there was in the conference that strong, clear, emphatic utterance which Nonconformists could and did indulge in, which gave fair promise that in any bill, either propounded by the present Government or by any other, there should be no interference with the rights and liberties of any of Her Majesty's subjects. (Applause.)

The CHAIRMAN, in the course of his opening address, said, in reference to the religious difficulty in education:—

They had many who were opposed to the reading of the Bible—the Jews, the Catholics, and some Nonconformists, and there were others who strongly approved of its being read. The National Education League had endeavoured to meet the difference of opinion by declaring that the Bible should be read in all national schools under certain restrictions—that was, that it should be read in the morning and in the evening, before and after the ordinary school hours. Even then any Catholic or Jew, or, indeed, any Christian man whatever who objected to allow his child to hear the Bible read in school, should have the opportunity of withdrawing him. (Applause.) He was disposed to think that the conference that morning and the League had come to a wise resolution in accepting that compromise—(loud applause)—for whatever might be the strength of their position logically, there was undoubtedly a strong feeling in the country in favour of having the Bible read in national schools in the manner indicated. (More applause.) However strong the arguments against it might be, the feelings, the convictions, and, if he might say it, the prejudices of a large section of their fellow-countrymen were strongly in favour of reading the Bible, and their feelings were entitled to consideration and respect. (Applause.) The League said that the schools that were to be established by law were to be strictly unsectarian and undenominational; that the Bible must be read as an ordinary book, that was, without note or comment. (Applause.) But their opponents were far more anxious to teach their creeds and dogmas than the Bible; they were far more concerned about teaching catechisms and collects than the simple reading of the Scriptures.

He called upon them to consider the serious position in which the Nonconformist cause was placed in this controversy—

He might be mistaken, but he believed that it was a very serious crisis in the history of their principles. (Applause.) If they did not stand true and firm by their cause now; if they allowed this bill of the Government to pass, the time would come, they knew not how soon, when they would have to fight for them, as their forefathers had to do. (Applause.) What had been the history of the Liberal progress in this country during the last fifty years? What had it been but a history of the struggles and triumphs of Nonconformity? (Applause.) The time was when the British Nonconformists stood outside the pale of civil and religious life; when all they were allowed to do was to respect the laws they had no voice in making, when they had to pay the taxes they had no power either of levying or expending, and to obey laws in the making of which they had no direct or indirect power. (Applause.) They were debarred from holding a seat or taking a part in the deliberations of parochial, municipal, or national assemblies. But those times were past. (Applause.) Not only had they succeeded in obtaining the repeal of the Tests and Corporation Acts, and the repeal of Church-rates, but last year they also disestablished and disendowed the Irish branch of the Established Church—(loud applause)—and the time would soon be here when the national universities, the benefits of which had hitherto been the peculiar privilege of the members of a favoured sect, would be opened to the entire nation. (Applause.) Were they prepared to sacrifice those great privileges, those priceless liberties which their forefathers, and they themselves, had fought for and won? (Applause.) Were they prepared to disestablish a church one year, and to re-establish it in a worse and more hateful form the next! For what was this doctrine of sectarian education but a proposal to establish the dangerous principle of concurrent endowment, which was so loudly and successfully protested against only twelve months ago? (Applause.) They had at the head of the Government one of the noblest men who ever held high office in this country in modern times. (Great applause.) They all knew what he had done for them in the past, and they expected great things from him in the future. They believed in his liberalised integrity—(applause)—and they would be no party to throwing unnecessary obstacles in the way of the Government, nor any party to mere factious objections to their proceedings. (Applause.) But at the same time there was a certain limit beyond which they, the firmest friends the Premier had, would not go. (Applause.) Even for the sake of Mr. Gladstone, the Nonconformists of this country would not assent to the utter destruction of those principles that they loved as dearly as either life or liberty. (Loud applause.)

The Rev. T. H. PATTESON, who was very cordially received, moved:—

That the Education Bill introduced by Her Majesty's Government was inimical to the rights and liberties of Nonconformists.

In the course of his speech he said the State was utterly powerless to teach religion, because it had no knowledge of religion as a State, and it had no machinery which it could bring to bear upon that great question. (Loud applause.) That was the Nonconformist theory as he understood it, and it was the theory threatened and defied by Mr. Forster's bill. They argued for the entire separation of the State from the Church. They should let the State take care of her own, because if she did so, there were many people who were fully persuaded that she would have quite plenty to do. (Laughter and applause.) Let her give them a more extended franchise; let her attend to the great question of capital and labour; let her look to the poor and miserable in the land; and let it be the delight of her endeavours—because, if she did, she would be almost divine—to stop the pauperism which was eating out the life of England. (Tremendous cheering, and a cry of "Reduce the taxes also.) Let her be all that was wise and prudent; let her leave the Church to take care of religion; and let her have nothing whatever to do with questions that did not affect her, and which could only tend to confusion and discord. (Applause.) He recognised three great institutions in the country—the first the Church, the second the State, and the third the family. The Church had no right—and he used the word Church in the widest sense—the Church had no right to dictate to the State; and therefore they, the Nonconformists, would never rest until the rulers spiritual had every one of them been expelled from the House of Lords. (Great cheering, which was again and again repeated.) He would also add, further, that the Church had no right to meddle with the family, neither as regarded the inquisition nor the confessional—("Hear, hear," hisses, and loud applause)—for they could not have a peeping and prying priest invading the sanctity, and scattering the glories, of their English homes. (Loud applause.) It was his contention, again, that the State had no right to teach religion. There was a line beyond which her power could not be allowed to

go. Thus far her broad way should come; but in God's name, no further. They would willingly render unto Cæsar—and of all loyal subjects Nonconformists were the most loyal—they would render unto Cæsar the things that were Cæsar's; but unto God they would render the things that were God's. (Loud applause.) It was desirable that they should all understand most clearly the meaning of the term which had been so much discussed—religious education. He could not help admitting that he was proud of the conference which had been held that morning. Whatever might have been his private opinion with regard to the reading of the Bible in schools, he could not help feeling proud to see, by the concessions made, that there was something they loved better than their Nonconformity, and that was the Bible itself. (Applause.) When he saw they were ready to give up that which had only been gained by the blood of their forefathers—when he saw they were ready to sacrifice the great principles of their Nonconformity sooner than surrender the reading of their English Bible—he was proud and thankful that the English Nonconformists were Protestant at heart, and that they kept the love of the Bible and the love of God as the nearest and dearest of all interests in the inner holiest of holies of their natures. (Loud applause.)

Mr. J. Strachan, Mayor of South Shields, in seconding the resolution, said it seemed strange to him that they should differ so much about that religion which ought to bind them more together than anything else. Their social institutions tended to bind them as Englishmen very much together, and he thought their religion ought to bind them more closely. As he was a strong Nonconformist now, it might not be uninteresting to state that the only education that he had obtained in his youth was from a Roman Catholic schoolmaster, the only one in fact that they had in the village. It would be asked, "Did that man teach you nothing at all about the Bible and his peculiar views of religion?" No, not at all. It was never the master's province, so far as he could understand, to do anything of the sort, and the reason he supposed to be that the man was never paid for it. (Loud applause.) As far as he was concerned, he desired to have no other creed than the Bible; and, more than that, he did not intend to have any other. (Loud applause.) But if he were to enter into a discussion as to his views of the Bible, he would probably differ with a very large number of those present. Religion was a thing, as far as he understood it, that belonged to a man and his Maker; and as it had been the cause of all persecutions in times past, the State ought to have nothing whatever to do with its inculcation now. The better plan was to simply develope the young mind, so as to enable it to receive religious and other truths, and so to make the rising generation better and happier than their predecessors. (Loud applause.)

The Rev. H. W. Holland, who was received with loud cheering, supported the resolution. They were, he said, making progress. A conscience clause, resisted for so many years, was now conceded. So far as the religious difficulty was concerned, it had been lessened by the discussions of the last few months. Then there was another point on which they were all coming nearer to an agreement, viz., compulsory education. He believed if they, as British citizens, determined to settle this question on the ground of the rights of British citizenship, and if they kept on discussing it in a friendly spirit, they would come at last to such a conclusion as to raise for old England the grandest system of national education which the world had ever known. When that time arrived, they would not regret their fights and their differences, but, delighted with the mental and moral elevation of the great mass of the people, they should be able to afford to forget all hard things in the splendour of the better day dawning upon them. (Enthusiastic cheering.) He then stated his objections to the Government Bill—one of which was that it would cause strife and confusion all over the land:—

It would become an annual question as to what religion should be taught in the schools, and virtually the question put to many of their town councils would be as to whether they should back Methodist against Baptist, or Episcopalian against Congregationalist. (Hear.) He thought they had difficulties enough in their town councils. (Laughter.) The great difficulty was how to keep rates down, so as not to press heavily on the poor and yet discharge their duty of preserving health and social order for all classes of people. (Cheers.) And, when they had settled that difficulty, if they had any spare time, it would be for them to consider whether they would introduce another bone of contention, as to what denominational instruction was in the schools of which they had practically the charge. He implored them to keep out these matters of strife and confusion. (Loud cheers.) There must be some place where—for the glory of Old England, their commercial prosperity, social and moral order, and good citizenship—they could meet on common ground for the promotion of those virtues; but if the question of what religion was to be taught in the schools was to be settled year after year by vote, it was consistent with the experience of late years to expect such things to become a serious element of civil disturbances. (Hear, hear.)

He would give them a specimen of what might be done under such a bill. A manager connected with one of their denominational day-schools, who had not the slightest idea that he should make any use of his letter, sent this letter to him, and when he had read it he was sure every working man would cry "shame" to it. This letter was as follows:—

I would state that the recently appointed curate to the parish is most assiduous and unscrupulous in his endeavours to oppose our school, not only by personal persuasion and influence, but also by threatening the parents with loss of employment and expulsion from their dwelling-houses, if they send their children to the Nonconformist day-school. This is the more influential as almost all the houses and land in the parish are the property of one gentleman. The managers greatly regret the result, so disastrous to an institution which has been for above forty years in successful operation, and to which many, indeed most, of the adult labouring class in the parish owe all the education they ever received.

That was a specimen of what it would come to in some villages if Mr. Forster had his way. Mr. Forster said, in effect, that he would knock down all denominational schools, and by the bill which he introduced into the House of Commons he did knock them down too. But when the dust cleared away, and they were able to see better, they saw through the ruin that one denomination was left unscathed. Now, he objected to that. (Applause.) He had told them that he was a Methodist preacher, and while he would not invite them to become Methodist preachers, he had to tell them that he did not affect to represent Methodism at all on the present occasion.

He could not undertake to tell the meeting what the views of Methodists throughout the country generally were in this new crisis which had arisen, and if he could not do so, neither could anyone else. A committee had been appointed with the view of testing the opinions of the Methodists on the question; but that committee had not yet given its final decision. No man, therefore, could say what were the views of the great body to which he belonged, simply because no opinion had yet been taken. (Cheers.) As he had said, he did not represent them, nor did they represent him; but this he could say, that more than 800 Methodist preachers had signed a protest against this very bill that was now before the House of Commons. He respected Mr. Vasey as much as any one man could respect another; but he would say unhesitatingly that Mr. Vasey no more represented the views of his Church than he himself did. Of this, however, he could assure him, that if Mr. Vasey would send out a similar protest embracing his views on the question, and would get that signed by 800 Methodist preachers, then he (the speaker) would go with him. (Cheers.) But he did not think that he could do anything of the sort. (Laughter and applause.)

Many well-intentional and good people seemed to deplore very much the tendency to give up religious teaching in their common schools, asserting that the sects would fall to the ground if they did.

Well, he had no fear of any such result. If they were at once to give up all religious teaching in their schools, they would still have more advantage than Christ and His apostles had when they began their ministrations. There were no denominational schools then. (Applause.) Where were the dominational schools when Joseph Whitfield and John Wesley began their great work of moral reformation in this land, and brought even a sceptic to acknowledge the value of their labours. ("Hear, hear," and applause.) No, these two pioneers of moral reform had no such auxiliaries, and yet they did not despair of success. They in the present day had many advantages which these men did not possess, and was it to be said that with all these advantages they gave up the fight? They had all the majesty of the grand old Bible still with them, and they trusted in it because it was the word of life, and it was a slander to say that they were the enemies of religion. (Applause.) There were in that realm three parties—the Liberals, the Conservatives, and the people. He put his trust in God and the people, and would counsel them in the words of Cromwell to "Trust in God and keep their powder dry," for the day was assuredly coming when it would be needed, and when they would be victorious. (Loud applause.) If Mr. Gladstone's Government attempted by means of this bill to use its power towards the establishment of concurrent endowment, the power of that Government would be broken to shivers. (Loud applause.) Let Mr. Gladstone trust those friends in whom he trusted before, and he might be sure that they would rally round him on his great question. (Loud cheers.)

The resolution was carried unanimously, amid loud applause.

The Rev. Geo. Stewart (Independent, Newcastle) rose to move the second resolution, as under, and was received with applause:—

That, in the opinion of this meeting, school boards elected by the ratepayers should be established in every district of the country, and that the rights and liberties of all classes of Her Majesty's subjects should be respected by providing that the education given in all State and rate-aided schools should be absolutely unsectarian.

Mr. Forster's bill said that in boroughs school boards should be nominated by town councils, and that in country districts they should be elected by select vestries, or, failing these, by vestries. They could afford, perhaps, to run the risk of town councils acting fairly and truly in that matter, scanned and criticised as their every movement would be by the public in their boroughs. Nevertheless, if he paid a direct tax for the education of the masses, he would prefer to have a vote, and a vote by ballot, for the school board. (Applause.) But how about the rural districts of the country?

Mr. Forster's bill provided that there the school boards should be elected by select vestries, or vestries. He happened to know what select vestries could do. They could do a great many things very distasteful to him as a Nonconformist. Having lived in villages a good deal, he knew how these vestries were formed. They were chiefly self-elected, and composed of parties in favour with the vicar of the parish, and likely to carry out his views, or those of the squire of the parish. School boards, then, should be in every district, and school boards selected by ratepayers, so that the taxpayers would be directly represented, and not have their views misrepresented by self-elected bodies.

The nation had only recently decided that they should not be compelled by law to support and maintain the Episcopal Church.

Church-rates had been abolished—(Hear, hear)—because they showed disrespect to the rights of conscience. (Hear, hear.) Yet Mr. Forster's bill was virtually a bill for the renewal of Church-rates in a more objectionable form. If he paid Church-rates formerly, he was not compelled to go to church; but if he paid a school-rate, as a poor man, he would be compelled to send his children to school, where they would be taught what he did not believe. (Hear, hear.) The bill permitted school boards to decide whether any, and what, form of religious teaching should be given in schools established by means of rates. The school board might decide upon a form of religious teaching to which he might consistently object. He pitied the school board that had that decision to make. In country districts the squire and the parson, and their favourites in vestry, might have no great difficulty in coming to a decision on the question as to what form of religion should be taught in the schools. (Hear, hear.) But what squabbles there would be in a town like Newcastle! (Laughter and applause.) Could their town councillors agree on that point? (No.) He ventured to predict that if they were to be shut up like a jury, and kept without food till they had become decided on the question, they would eat no meat so long as the world should stand. If town councils or school boards selected the Roman Catholic form of religion to be taught, would not the clergy of the Church of England be among the first to say that Mr. Forster's bill offered disrespect to their consciences? ("Hear, hear," and applause.) For the sake of the clergy themselves they objected to that part of the bill. (Hear, hear.) They would themselves have to call out for its repeal by-and-bye. But the Nonconformists were clearer sighted than they, and wanted to save them the trouble of having any such clause to repeal. ("Hear, hear," and applause.)

He asked if it was not irreligious—he asked if it was not immoral—for Evangelical clergymen—Protestants—to advocate the passing of a law which would compel them, the Nonconformists, to pay for the teaching of a form of religion against which they both protested. Who were those teachers of religion who wept so bitterly over what they called the sham regard of the Nonconformists for the Bible, and who were themselves so anxious that all children should be taught to read it? Were they not those priests of that Church which had shut up the Bible from the masses of the people? (Cheers.)

The Rev. J. Rutherford supported the resolution, which was carried. The Rev. H. T. Robjohns briefly moved—

That it is the solemn judgment of this meeting, that the passing of the Government measure, in its present state, would endanger the mixed school system in Ireland, tend to undo the great healing work of the last session of Parliament, and interfere with the development of a national and united feeling in a land which has been so long distracted by sectarian differences.

He had read the remarks of Mr. Edward Miall the other day, when he stated that he was perfectly satisfied that the temper of the House of Commons was such that they would not restore concurrent endowment in Ireland, and because they would not act in accordance with their desires, it would be for them (the Nonconformists) to fight the battle out themselves. (Applause.)

Mr. Robert Cameron, Sunderland, seconded the resolution, which was supported by Mr. H. Tennant, and carried almost unanimously. A vote of thanks to the chairman brought the proceedings to a close.

On Monday the Association of the Congregational Union of Churches in Durham and Northumberland held its annual conference in St. James's Chapel, Newcastle, the Rev. George Stewart in the chair. The Rev. R. W. Dale, of Birmingham, the President of the Congregational Union of England and Wales, was present. Resolutions hostile to the bill were adopted, on the ground that it contravenes the principle of religious equality. It was also resolved that in the opinion of the meeting the passing of the measure in its present state would endanger the mixed school system of Ireland, tend to undo the great healing work of last Session of Parliament, and interfere with the growth and development of a national and united feeling in a land that has been so long distracted by sectarian differences.

A Keokuk belle named Fanny Joy has just married. The local paper says she was a thing of beauty, but had no desire to remain a Joy for ever.

Hydrate of chloral, the new famous medicine for producing sleep, which is so greatly in demand that it is utterly impossible to supply the trade, is made by passing a current of dry pure chlorine gas into absolute alcohol until the contents of the flask are converted into hydrate of chloral.

Trying it On.—Previous to the late Duke of Buccleuch's quitting his mansion of Drumlanrig, he had occasion to visit a certain burgh lying some twelve miles to the north-west. On this occasion he preferred riding on horseback, and unattended. He had passed the romantic and woodland way so much admired by every traveller, and now entered a landscape less interesting and inviting, as he neared the termination of his journey—absorbed in thought, it may be, on the sublime and beautiful. Be that as it may, he was suddenly aroused from his reverie by "mine gatherer" of the customs: "The toll, sir, gin ye please." His grace immediately pulled up, and while searching for the needful to satisfy so just a demand, he was thus accosted by the gatekeeper: "Heard ye ony word o' the duke comin' this way the day, sir?" "Yes," was the reply, "he will be this way to-day." "Will he be in a coach an' four, or only a carriage an' twa, think ye?" "In all probability on horseback," was the brief rejoinder. "In that case do ye think he wad be offended if I offered him back the change should he gie me saxpence or a shilling to pay wi' as he passed?" The duke stretching forth his hand to receive his balance, and with an arch, knowing look, replied, "Try him, friend, try him"; and quietly pocketed the coppers, muttering to himself, "Not to be done in that way."

Literature.

*THE LAND WAR IN IRELAND."**

We owe our readers an apology for not having made them acquainted before this with Mr. Godkin's valuable contribution to the literature of the Irish Land question. It is a work, however, which can well afford to wait a reviewer's convenience, or unintentional oversight, since its intrinsic and substantial merits must insure it a more than ephemeral interest. The creation of a cordial union between England and Ireland demands, as an essential condition, that Englishmen should study and try to understand the nature and origin of those deep-seated social maladies which for long centuries have wasted the resources and energies of the Sister Isle. The efforts of Parliament to discover and apply an effective remedy to these evils, must fail in the great object of Imperial consolidation, if those prejudices which sadly interfere with the full outflow of English sympathy towards the Irish people, irritated as they are by a galling sense of wrongs and sufferings inherited from the past, are not completely dislodged from the English mind. Mr. Godkin's book was designed, and is well fitted to accomplish, such dislodgment. We know few men whose qualifications for this work are equal to his. Superior to the antipathies which religion had unhappily engendered in his native land, he did good service by his able volume, "Ireland and her Churches," in demonstrating the wickedness of sacrificing the interests of a nation to the ascendancy of a sect. A man of broad and generous sympathies, he has devoted a long life of great literary activity to the discussion of all the topics of the day in any way related to, or bearing upon, Irish interests, and in dealing with the various subjects which have divided his countrymen into hostile parties, he has been always guided by an honest purpose to render justice to all as the members of one national community. He has studied very carefully and written more or less fully several times the history of the country, and has made it his habitual practice to bring the light of history to bear on the treatment of all Irish questions. The condition of Ireland under its continually varying phases of perplexity has occupied his thoughts for upwards of thirty years, and, unbiassed by the prepossessions of party, he has tried, in the spirit of pure patriotism, to learn himself the secret of its hitherto unconquerable maladies, and now that the "great physician" has come, who has the knowledge and the will to effect their cure, he gives in the present volume the result of his historical researches and personal observation, with a view of creating such a force of public opinion as will sustain Mr. Gladstone in his work of national regeneration. This result we must give in Mr. Godkin's own words:—

"All the maladies of Ireland, which perplex statesmen and economists, have arisen from injuries inflicted by England in the wars which she waged to get possession of Irish Land. Ireland has been irreconcilable, not because she was conquered by England, not even because she was persecuted, but because she was robbed of her inheritance. If England had done everything she has done against the Irish nation, omitting the *confiscations*, the past would have been forgotten and condoned long ago, and the two nations would have been one people. Even the religious wars resolve themselves into efforts to retain the land or to recover the forfeited estates. And the banished chiefs never could have rallied the nation to arms, as they so often did against overwhelming odds, if the people had not been involved in the ruin of their lords. All that is really important in the history of the country for the last three centuries is, the fighting of the two nations for the possession of the soil. The Reformation was in reality nothing but a special form of the land war. The oath of supremacy was simply a lever for evicting the owners of the land. The process was simple. The King demanded spiritual allegiance; refusal was high treason; the punishment of high treason was forfeiture of estates, with death or banishment to the recusants. Any other law they might have obeyed, and retained their inheritance. This law fixed its iron grapple in the conscience, and made obedience impossible, without a degree of baseness that rendered life intolerable. Hence, Protestantism was detested, and not so much as a religion as an instrument of spoliation. The agrarian wars were kept up from generation to generation, Ireland always making desperate efforts to get back her inheritance, but always crushed to earth, a victim of famine and the sword, by the power of England."

In this single paragraph Mr. Godkin furnishes us with a complete epitome of Irish history. That history is in fact the history of one fierce and relentless land war which has uninterruptedly desolated Ireland for many generations; and the causes in which it originated, and which have fed it ever since with fresh incentives, are in as active, and in some aspects more malignant operation at present than they ever have been. The ownership of the soil belongs to a few thousand individuals. The law invests them with an absolute dominion over it, and they have systematically used their power in reducing the native population in a great measure to the condition of serfs. The people are perfectly aware that the titles under which Irish landlords hold their estates are founded on confiscation, and are maintained by what they will persist in regarding as a foreign force. The entire property of the island is derived either from the settlement of Ulster by James the First, or the more sweeping as well as recent settlement accomplished by Cromwell. Probably not a single title exists in Ireland which did not commence with a patent granting a forfeited estate; and it is generally known that in the course of the seventeenth century the soil of Ireland was subjected to wholesale confiscation. The submission of Ireland to such constantly recurring spoliation has been compelled by military occupation. It even now requires a garrison of 30,000 troops, to secure for landowners the usufruct of estates, the titles to which are still regarded by the great mass of the population as having no validity whatsoever in the courts of eternal justice. Unfortunately, at no period since the Irish people were deprived of their ancient patrimonies has any honest or well-considered effort been made to raise them from their state of social degradation and inferiority, or to reconcile them to their inevitable obligation of obedience to the rule of their masters. The whole land system has been deliberately devised and administered, with a view to shut them out from all possibility of participating in any measure in the property of the soil. Though their skill and industry might have reclaimed it from barrenness, and clothed it with fertility, though the increase of their numbers, as well as their unremunerated toil, may have tenfold multiplied its value, they have had to work and live, weighed down by a perpetual curse, of constant liability to disturbance and dispossession. The position which they have been allowed to hold in the land of their birth has been one of utter insecurity. An everlasting dread of transplantation broods heavily on their spirits, and they feel as though they had no alternative left them, but to face and fight out at whatever odds the war of extermination which is being waged against them. With a full knowledge of the continuous sufferings and legal experiences of the Irish people for the last three centuries, the agrarianism which startles and horrifies us occasionally by its crimes, will be felt to exhibit features not wholly revolting and altogether discreditable to the national character. Mr. Godkin's deliverance on this subject is thus vigorously expressed in the following passage, and will be admitted by all who accompany him through the historical portions of his work to be the legitimate product of the researches in which he has been so serviceably engaged.

"What are the agrarian outrages which have become so terribly rife of late but the desperate struggles of a doomed race to break the instruments which pluck them out of their native soil? A generation of instruction in the national schools, and a generation of intercourse with the free citizens of the United States, who call no man 'master' under heaven, have taught them that it is an enormous iniquity to sacrifice humanity to property, to make the happiness, the freedom, the very existence of human beings secondary to the arbitrary power and self-interest of a small class called landlords. They regard the 'improving landlord' system as nothing but a legal and civilised continuation of the barbarous policy of extermination by fire and sword which we have seen pursued so ruthlessly in the seventeenth century. It is still the land war, conducted according to modern tactics, aiming with deadly effect at the same object, the slow but sure destruction of a nuisance called the 'Celtic race.' This may be a delusion on their part; but it is the deep-rooted conviction of priests and people, and hence the utter inadequacy of any enactment which will not render such a policy impossible, by making the tenure of the occupiers independent of the will of the landlords. Until such time the peasantry will continue to offer a bloody resistance to the legal attempts to crush them out of the country.

"In this self-defensive war they cannot cope with the armed power of England in the open field; and they are driven upon the criminal resource of the oppressed in all ages and all lands—secret combination and assassination. For this crime they feel no remorse; first, because it is war—just as the soldier feels no remorse for killing the enemy in a battle; and, secondly, because their conquerors, and the successors of those conquerors, have taught them too well by repeated examples the terrible lesson of making light of human life. Poor, ignorant creatures, they cannot see that, while the most illustrious noblemen in England won applause and honours by shooting down Irish women and children like seals or otters, the survivors of the murdered people should be execrated as cruel, barbarous, and infamous for shooting the men that pull down the rooftrees over the heads of their helpless families and trample upon their household gods. These convictions of theirs are very revolting to our feelings, but they are facts; and as facts the Legislature must deal with them. If there be a people, otherwise singularly free from crime, who regard the assassination of the members of a certain class with indifference, or approbation, the phenomenon is one which political philosophy ought to be able to explain, and one which cannot be got rid of by suspending the constitution and bringing railing accusations against the nation."

We had marked down several other passages for extraction and some topics of great interest for further discussion. But our limits are too narrow to permit doing all we intended. We must be content with having indicated the scope and tenor of Mr. Godkin's very valuable work, and given such specimens of his style as will convey some idea of its vigour and freshness. The Irish people have their faults: what people are without them? But English prejudices have painted them in darker colours than their due, and have served more over to impart to them a greater intensity than naturally belongs to them. "Justice requires," says Mr. Goldwin Smith, "that allowance should be made on historical grounds for the failings of the Irish people." Mr. Godkin has done excellent service by presenting in an attractive form abundant materials to convince any one that the exercise of this charity is not merely allowable but obligatory, and we heartily commend the "Land War in Ireland" as a book deserving to be studied as well as read.

* *The Land War in Ireland.* By J. GODKIN. (Macmillan and Co.)

*"THE GREAT LORD FAIRFAX."**

Lord Fairfax was one of the men whose reputation is far below their real worth and service. While inferior men have had the story of their deeds set forth with fitting honour, but little comparatively is known of the man to whom the success of the Parliament in the struggle against Charles I. was due. The reason of this it is not perhaps very difficult to trace. Distinguished as a general, Fairfax never took high rank as a politician, and for the man who was to attain power in England at the time it was even more necessary that he should be a statesman than a soldier, and should be as able to hold his own in the discussions of St. Stephen as in the conflicts of the battle-field. Even the military career of the great victor of Marston Moor and Naseby came to an early close, and his achievements were, if not forgotten, at least thrown into the shade in the rapid succession of events which followed, and in which he took very little part. Altogether his fame has been eclipsed by the greater fame of Oliver Cromwell, who was even a greater soldier, and who certainly was more fitted to grapple with the difficulties of that revolutionary period. Fairfax was of a less ambitious nature, and while he did his duty with a simple loyalty and heroic courage worthy of all praise, he was far from having the power to ride on the whirlwind and guide the storm which was shown by his lieutenant-general of horse. It is a pity the two men should be brought into comparison, for they were essentially different in character. Each achieved a real greatness, and there is no occasion to depreciate the one in order to enhance the glory of the other. Cromwell's, however, is the prominent figure in the history, and some injustice has doubtless been done to Fairfax. There are some indeed who have written of him as though he were little more than a mere instrument of Cromwell's—an instrument efficient enough in his way, but still nothing more; while there are few who have an adequate idea of how much England owed to his single-minded and unselfish patriotism, his unwavering and stainless loyalty to the cause of the Parliament, his firmness in hours of difficulty and danger, his skill in repairing defeats by which men of feebler spirit and less heroic temper would have been crushed. We feel that Mr. Markham, therefore, has rendered no slight service in giving us a life of one of the truest heroes of our great Civil War. He has what every successful biographer must have, thorough sympathy with and admiration for his hero, and yet he does not destroy the effect of his work by that foolish adulation and hero-worship into which too many writers allow themselves to be betrayed. In some cases, perhaps, he ascribes more to Fairfax than an impartial judge would endorse, but his general estimate is fully sustained by facts. His conception of the noble-minded English gentleman,—who loved his country more than his own comfort, and who was too clear-headed to allow his mind to be distracted by conflicting considerations of the duty he owed to his King and the Constitution, who felt that an English Sovereign should be the sovereign of a free people, and was resolved at all hazards to resist any attempt to convert him unto a despot, who at once, therefore, chose his side and adhered to it, through good report and through evil report,—is the true one, and it is amply justified by the whole of his career, from the day when he boldly remonstrated with the King in the courtyard of the castle at York, to that in which he laid down the command of that army which he had led to such signal victory.

Mr. Markham has not the kind of style which captivates the imagination and leaves an

* *A Life of the Great Lord Fairfax, Commander-in-Chief of the Army of the Parliament of England.* By CLEMENTS R. MARKHAM. (Macmillan and Co.)

abiding impression on the memory. With such material at command he might, had he the art of word-painting, have given us some very telling pictures. But if this power be not his, he has, probably from the fact that he has himself seen something of actual warfare, considerable skill in the description of military movements, and, while confining himself almost entirely to the narrative of Fairfax's own campaign succeeds in giving us as good an idea of the course of the civil war, perhaps, as can be found in any history of a similar length. It is not an easy thing to bring any order out of the chaos, to point out the relations of movements apparently disconnected, to show the bearing of particular actions, seemingly of little importance, upon the general result, and to give an intelligible and continuous narrative of a war made up so much of mere skirmishes taking place in different parts of the island and apparently without any comprehensive plan of operations on either side. But Mr. Markham has succeeded in this difficult task, and while he invests the preliminary struggles in Yorkshire with an interest they have not possessed before, he shows how they gradually prepared the way for the more important and signal triumphs on which the reputation of Fairfax mainly rests. He gives to the battle of Marston Moor, as the turning point in the war, the prominence which it deserves, and instead of regarding it as if it stood alone, he exhibits it as the natural consequence of the less celebrated victories of the young Parliamentary general by which it was preceded.

Clarendon tells us that the Fairfaxes were the only Yorkshire gentlemen of standing by whom the cause of the Parliament was espoused at the beginning of the war. The protest dated July 12, 1642, against the presentment of the Royalist portion of the Grand Jury—a protest which was signed by such names as Boynton, Foulis, Darley, Savile, Rodes, Cholmley, Hotham, Mauleverer and many others, and by which the protesters refused their consent to the plans for raising money or forces for the King, is, as Mr. Markham says, a sufficient answer to this assertion, only a specimen of numbers of falsehoods by which the historian seeks to discredit the Parliamentary cause. Foremost, however, among these protesters—as foremost ever is the name of Sir Thomas Fairfax. His father, his uncle, Sir William, a brave and gallant soldier, whose untimely death at the siege of Montgomery Castle was a severe loss to the army, for which it was felt that the capture of the fortress was but poor compensation, and himself were the life and soul of the party not only in Yorkshire, but throughout the North of England. Others proved traitors to the cause they seemed to have espoused with zeal while others again were affected by the great difficulties they had to meet; but under all circumstances the Fairfaxes stood firm. For some time their position appeared desperate enough, and the idea of their being able to cope with the great resources and disciplined army of the Marquis of Newcastle a mere dream. After the complete rout of the Parliamentary forces at Adwalton Moor, the capture of Bradford, and the flight of Sir Thomas Fairfax, the state of affairs was so bad that there hardly appeared a possibility of their being retrieved, and had it not been for the courage and determination of the Fairfaxes themselves, the Marquis might have ended the contest in the north, and, this once done, the war itself must soon have been over. The dashing exploit of Sir Thomas which followed immediately afterwards, the cavalry action at Winceby leading to the relief of Hull and the retreat of Newcastle to York, the battle of Nantwich and the complete overthrow of Lord Byron and his wild Irish troops, and in the next campaign, the victory at Selby form one of the most brilliant portions of the great general's whole career, and it may almost be said without exaggeration, that by them the fate of the war was considerably affected. Not only in them did Fairfax gain experience for himself and inspire confidence in his soldiers, but they broke the power of the Royalists of the North. The defeat at Winceby stripped the Marquis of the fruits of his whole campaign, and drove him back to his head-quarters dispirited and enfeebled. The overthrow of Lord Byron deprived the cause of the King of a powerful reinforcement, which at one time, threatened to crush all the hopes of the Parliament, and then the success of Fairfax at Selby led on to the siege of York and the battle of Marston which left the Parliament predominant in all the country north of the Trent.

One of the most interesting parts of the book is the story of the opening part of Fairfax's campaign in Yorkshire, with the accounts of the West Riding towns, among whom his sturdiest supporters were found, and between whom and himself there grew up a strong mutual attachment. In the country districts the farmers and peasants for the most part followed the banners of their lords, but in Leeds and Bradford the manufacturers were chiefly Puritans, and to them Fairfax was indebted for many both of his soldiers and officers. The brave Captain Hodgson, of Halifax, was one of the most conspicuous of these. To him was due the deliverance of Bradford from the first attack of the Royalist forces, and he proved himself so stubborn and withal so valiant a foe, that when he was taken after the fight at Adwalton and the consequent fall of Bradford, his captors, with a sad want of chivalrous generosity, stripped him to the shirt. "The "people both of Bradford and the surrounding "villages," says our author, "were thriving "cloth-workers and red-hot Puritans. Their "ministers were earnest men, who preached and "prayed in season and out of season. Pious "Mr. Wales, of Pudsey, would hold forth for "three hours on a stretch, with only the respite "of a short hymn at the end of the second "hour, yet the serious people of Bradford often "walked out on a Sunday to sit under him. "But if they could pray, the Cavaliers soon "found out that they could fight too. The "position of the town rendered it almost inde-"fensible. All aid from Lord Fairfax was cut "off, and their best men, with arms and ammu-"nition, were away at Selby. Yet the stout "God-fearing Bradforders resolved to defend "their homes to the last." The tale of their defence, how they hung their wool-packs round the old church steeple in which they stationed some of their best marksmen, how on that Sunday morning in December they sent messengers round to all the churches in Airedale and in the district to summon their friends, how the stout Captain Hodgson came to their help and beat back their assailants, how Fairfax himself, "the rider of the White Horse," hastened to their rescue, gathering round him a motley force from all the villages, many of them men armed with clubs and scythes fastened to the end of poles, and how for the time the town was saved, is told simply and yet with a good deal of spirit. Equally stirring is the account of the capture of Leeds, which had fallen into the hands of the Cavaliers, but was recovered by Fairfax in a well-planned and dashing assault.

We must not attempt to follow Mr. Markham through the more familiar portions of the history. We must, however, say in passing that in the account of the battle of Marston Moor, he attaches too much importance to some stories, that were afterwards circulated by some of the Scotch, relative to the hesitation of Cromwell and his Ironsides in the early part of the battle. To us the authorities he quotes are of little value. There is not, however, any desire to depreciate Cromwell, to whose merits as the greatest of England's sovereigns full justice is done, although, so far as the conduct of the war up to the battle of Naseby is concerned, he appears here to play a less prominent part than in our judgment should be assigned to him. But against some of the calumnies of his enemies he is successfully vindicated. Thus, in relation to the self-denying ordinance, it is shown that it was entirely through the earnest appeal of Fairfax, who felt his need of the efficient services of his lieutenant-general of horse, that he was exempted from its operation. So, as respects Fairfax's withdrawal from the command of the army when it was ordered on the Scotch expedition. It has sometimes been said that Cromwell laboured to bring it about for his own selfish purposes. Mr. Markham shows that the very opposite was the case, and that all Cromwell's influence was loyally and earnestly employed to prevent a resignation which he greatly deprecated, and in which, we venture to think, Lord Fairfax showed his unfitness to fill a high position in revolutionary times. If the expedition into Scotland was wrong, we cannot see how the Civil War could have been right, for the one was really the necessary complement of the other; and it would surely have been the very climax of weakness first to fight for English freedom and then to throw away all the fruits of the costly struggle in deference to that constitutional scruple by which Lord Fairfax was moved. Such scruples, however, were part of the man, who was the very soul of honour as of chivalry and courage. Mr. Markham certainly deserves the hearty thanks of his fellow countrymen for enabling them, by means of this biography, to understand better one of the purest of English patriots—one of the bravest of English soldiers.

BRIEF NOTICES.

The *Academy*. February, March, April. It is impossible to give even a cursory glance through these three numbers of the *Academy* without being struck with the amount of labour and information they evince. The leading reviews are very various in their topics; scarcely any department of literature being unrepresented. We know of no journal that so aims to keep English students acquainted with the progress of learning on the Continent as does this. The brief notes entitled, "Intelligence, Selected Articles, New Books, "Contents of the Journals," are very valuable. The criticism here is generally intelligent and faithful; a single sentence will often sum up all that needs to be said to guide a student to a new book or an article, or to warn him off it as being unsuitable to his purpose. The leading reviews are, we think, getting more uniformly worthy of the magazine; they have not the sketchy character nor the vice of subjectivity which we noticed as characterising some of the earlier papers. The department of "Oriental and Comparative Philo-"logy," in this month's *Academy* is peculiarly good; it contains a paper on the "Jerusalem Talmud," by M. Neubauer; an excellent critical article by Mr. Peile on Farrar's "Comparative Grammar of Sanskrit, Greek, "and Latin," and an account of some further attempts to decipher the inscription on "the Moabite stone."

The Story of Two Lives; or, the Trials of Wealth and Poverty. By Winifred Taylor, author of "Labours of Love," &c. (Nimmo.) This is a translation, or rather an adaptation from the French. The story in itself is good and not lacking in tender touches here and there; though the idea is old and the manner in which it is worked out most artificial. Two children, one at the castle and another at a poor hut near by, are born at nearly the same moment. Although so different in circumstances, they are linked closely together in many half-mysterious ways. At last both send sons to the war, and mourn with each other over the parting and the possibilities of the future in such a way as annihilates distinctions of rank. Lady Clinton's son saves poor Gertrude's son from death, and in doing so receives a wound, from the effect of which he dies after having reached home. There is something touching in the final scenes. But now comes our criticism, which must be a word to the publisher. What purpose can possibly be served by forcing the staple of a French story into an English framework, and at the same time giving the original French illustrations, which are so unmistakeably French as not to deceive the veriest child for a single moment? The result is occasionally only ludicrous, as when instead of Sepoys we see in the engraving what are most possibly—Englishmen! These illustrations are excellent, and had the story preserved its French setting might have been really attractive and good. As it is, the book is a poor hybrid.

The Lost Father; or, Cecilia's Triumph. By Daryl Holme. (Nimmo.) Another of the same. The one advantage in this instance is that the real facts of the case are plainly intimated at the outset, and we are not left to find them out one by one for ourselves. The translator (?) says in his preface—"This story is "the same in build, and is based on nearly the same in-"cidents, as Madame Julie Gouraud's *Cecile, ou La "Petite Seur*. But it is not a translation of that story "—*at least, not in the most common sense of the word "translation*. It is a transference rather than a "translation. The writer of the story in English has "transferred and adapted its materials and framework "to new readers. He has re-written it in English. "He has left out a few, and added a few, incidents. If "to transfuse the spirit of a story into tastes and "habits, as well as customs and religious feeling, "different from those originally addressed be to translate, "the writer may call this English story about a "French family a translation. If the word translation "is not so elastic, it is a transference." This is taking wide latitude all at once: for a critic can say nothing—it is not a translation and it is not an original story, and he has no safe, sure footing to go upon. After the experience of the story just noticed, we cannot say we have *read* this one, but we have glanced at it; and from the glance have seen enough to let us say—"You are very good indeed, master; we "like an honest translation, and often enjoy it beyond "expression; but our taste for 'transference' is not "yet so developed as to tempt us to take large doses."

Sacontala; or the Fatal Ring. An Indian drama by Calidas. Reprinted from the Translation of Sir William Jones. (Charlton Tucker.) Turn ng back on ancient Indian literature makes us feel very strongly how much we Westerns are in "the evening of the "times." Centuries before Christ the drama flourished in India; in the second century prior to the Christian era, it seems to have been brought to a high pitch of perfection. Calidas was one of the great playwrights then, and his Sacontala is said to be his finest work. It is a strange mixture of realism and extravagance; now tender and breathing of the commonest feelings and sentiments; anon high-flown and wrapt in the most transcendental allusions to nature and to the Gods. "The touch of nature that makes the whole world kin" is not lacking; but much seems artificial and stilted. Such pertains to the oriental character and fancy. The very construction of the play is overwrought and capricious. "The plays of Calidas are all in verse, "where the dialogue is elevated," writes Sir W. Jones, "and in prose where it is familiar; the men of rank "and learning are represented speaking pure Sanscrit "and the women Dràcrit, which is little more than the "language of the Brahmins melted down by a delicate "articulation to the softness of Italian; while the low "persons of the drama speak the vulgar dialects of the

"several provinces which they are supposed to inhabit. "The play of Sacontala must have been very popular "when it was first represented, for the Indian Empire "was then in full vigour, and the national vanity must "have been flattered by the magnificent introduction "of those kings and heroes in whom the Hindoos "gloried; the scenery must have been splendid and "beautiful: and there is good reason to believe that the "Court of Avanti was equal in brilliancy during the "reign of Vicram'aditya to that of any monarch in any "age or country."

An Introduction to the Old Testament. By JOHANNES BLEEK. Edited by Adolph Kamphausen. Translated from the second edition (Berlin, 1865), by G. H. Venables, Esq. Edited by the Rev. Edmund Venables, M.A., Canon Residentiary of Lincoln. (London: Bell and Daldy). The editor, in his preface, speaking of Bleek's "piety and reverence for the books which God "has made the vehicle for making known His will to "mankind," adds a word or two about his orthodoxy. He is careful, however, to indicate that it is orthodoxy "from a German point of view." "He is convinced "that honest investigation, conducted in the love and "fear of Gon, can do 'nothing against the truth, but "'for the truth.' That though new discoveries, "whether, literary, historical, or scientific, may alter "received views and traditional beliefs as to the subjects "of God's revelation in His Word, and the form in "which this revelation has been conveyed, they cannot "affect the treasure therein enshrined as the heritage of "mankind. He therefore calmly and fearlessly carries "on his searching analysis, with the sole anxiety of "making more clear, and establishing more incontro-"vertibly, the truth which was so dear to his own heart, "as it is to the hearts of all pious believers." Nothing can be better, or better said, than those words of Mr. Venables. This is what we are entitled to ask in a Biblical critic, and, having this, whatever may be our judgment as to points in the criticism, our estimate of work done in such a spirit must be high. Bleek, for instance, not only regards the Pentateuch as composed of different elements, he attempts to detect and discriminate them. He accepts the notion of a pseudo-Isaiah, and assigns the period of the return from the captivity to the later chapters of the book. But such questions of criticism will not affect men's faith in the Bible, however they may affect our literary judgment concerning it. Bleek is reverent, diligent, and often sagacious. We especially like his plan of examining the books themselves, as an introduction to textual study of them. He considers, "*first*, the origin of the several books of the Old Testament, *then*, that of "the collection of the books as such, and, *finally*, the "history of the texts of the books subsequently to their "union into one collection." This is both more natural than the contrary method of procedure, and better calculated to keep upon the minds of readers the true literary character of the Old Testament.

The Senses and the Intellect. By ALEXANDER BAIN, M.A., Professor of Logic in the University of Aberdeen. Third edition. (London: Longmans, Green, and Co.) Professor Bain has sought to bring this new edition of "The Senses and the Intellect" up of the level of the latest physiological discoveries. Disciples of the school of Mr. Bain require to keep themselves acquainted with the progress of physiology, and the author has not shrunk from the labour involved in this. He has also given his readers the benefit of his own more developed thought, labouring to make his positions more clearly intelligible and more readily acceptable. The appearance of this edition does not call for any estimate of Mr. Bain's system of physiology, or any criticism of his theories; we will only say that the information and also the reasonings he has brought together here must conduce to give any student more precise views concerning the making of the human intellect: philosophers of every school are under obligation to him. A learned and careful paper by Mr. Grote, on the "Psychology of Aristotle," is a valuable appendix to this edition.

Symbolism: or, Mind—Matter—Language as the Elements of Thinking and Reasoning, and as the Necessary Factors of Human Knowledge. By JAMES HAIG, M.A. (William Blackwood and Sons.) Mr. Haig has certainly not exaggerated the importance of words not only as expressing results of human thinking, but also as influencing thought, reasoning, and character. But the occurrence of the word "Language" in the title as an "element" of "Thinking and "Reasoning," and a "Factor of Human Knowledge" indicates confusion of thought. Language is itself the product of the two "factors" "mind and matter." This confused mode of thinking and expression characterises the book as well as the title. There is much that is thoroughly good, some valuable reading in the volume, but this is mingled with a good deal that is pretentious rather than valuable, and out of place in the exposition and argument. "Symbolism" is not an original book, and it is perhaps all the better for not being so. But the affectation of originality is a blemish, and may create an improper prejudice against the substance of the volume.

Sermons preached at Auckland, New Zealand. By SAMUEL EDGER, B.A. (Yates and Alexander.) The circumstance which has led to the publication in England of a series of discourses preached in New Zealand is not so unprecedented as to deserve particular remark, but the fact that they have been so published is, as it happens, one of some importance, for there is such wealth of spiritual experience and liberal Christian sentiment in them, that we can claim for them with some confidence, and knowing well that sermons are a glut in the market, the especial regard of our readers. Mr. Edger appears, as we learn from the preface to these sermons, to have given up preaching as a separate vocation and taken to bush life some years ago, but having his bush home destroyed by fire, he returned to Auckland, and for a short period preached at the church now presided over by the Rev. J. T. W. Davies. His stock of books falling a prey to the flames, he was thrown more immediately upon his own resources of memory and personal experience, and thus, he says, these sermons "embody thoughts and feelings that "through the whole of my life have been taking shape "and definiteness." We are prepared, therefore, to find them characterised by freshness and vigour, and to value them as the hard won treasures of wisdom and knowledge which a life's battle only can gain. Mr. Edger is perhaps a little fond of fault-finding; somewhat too careful to mark off various Christian organisations and communities of worshippers as deficient in that all-embracing charity and independence of thought which commend themselves to him; but, however we may differ from him in this respect, and even if we differed more than we do, we should still say that this volume of sermons was the work of a Christian gentleman of high intellectual culture and deep spiritual experience; that these words could only come from one who has a deep hatred of sin, and a love to Christ, which will take nothing short of perfection as his goal. We shall place this volume on our shelf beside Alfred Morris's, E. L. Hull's, and one or two other collections of sermons which the last year or two has produced, in the confident expectation of finding in them much to stimulate and refresh us from time to time as opportunity may arise.

Tim's Troubles; or, Tried and True. By M. A. PAULL. (London: Nelson and Son.) We do not come to a temperance prize tale with very high hopes for most part. Miss Paull's story is a prize tale; but it has the rare merits of reality and simplicity, in spite of the lesson which it was incumbent on her to bring out, or rather perhaps to force out. Still she seems to realise fully the weight of the lesson; and that is something. Besides, she has evidently aimed at getting rid of preaching, and letting the incidents themselves speak as much as possible, which was wise. She writes a good, careful style, and really succeeds in interesting us in Tim Maloney—the Irish beggar boy—and Biddy Simmons, and Geraldine Knight, and the rest; and now and again we have a glimpse of pathos, as when Tim falls ill. It is well suited for a gift or prize-book for young girls.

THE QUARTERLIES.

The *Edinburgh Review* is, of course, still the professed advocate of Liberalism, but the service which it renders to the cause is very different from that which its great rival gives to the Conservatives. Sometimes, indeed, the *Quarterly* comes across the leader of its party, but it is always loyal to Tory principles; and when it finds fault with their representatives, it is because they have been unfaithful to their trust, and have allowed themselves to be seduced into Liberal ways. Not so with the *Edinburgh*. Its Liberalism is largely a thing of the past. It has no true sympathy with the ideas and ways of this generation of Reformers. To the onward tendencies of the party it thinks it necessary to supply a check, for at heart it regards with fear and dislike the course which events are taking. It is, in short, an adherent of Whiggism with its old traditions, its respect for great families, its high-sounding professions contrasting so strangely with the small results to which they led, its measures of Reform, fenced round with so many restrictions that their value was often destroyed; not of the new Liberalism with its popular sympathies, its recognition of great principles, its fixed determination to make real and practical progress. We are not forgetful of the work the *Edinburgh* did it in past times, nor unthankful for it, but it has stood still while all the world has been moving on, so that to-day it is little if at all in advance of its Tory contemporary, at least on political questions. There need not be a clearer proof of this than in the article on "Ballot not Secret Voting," in the current number. Amid the general, almost unanimous, agreement of opinion on the Liberal side of the House, an agreement shared by a Whig so pure, and of lineage and position so unimpeachable as the Marquis of Hartington, and in which even many Tories acquiesce, the *Edinburgh* comes out with an article intended we suppose to show that there are still Whigs who have not advanced a single step beyond the Palmerstonian landmark, who still think it the correct thing to show that there are among the Liberals those who have a good deal of Tory sentiment, and can when occasion demands, employ Tory arguments against the proposals of their own friends. There is nothing new either in the reasonings or the facts of the paper, and it will not exercise any appreciable influence on the public opinion. It is important only as a significant indication of the state of feeling on the extreme right of the Liberal majority. In treating of "Earl Russell's Speeches," an *Edinburgh* Reviewer finds a more appropriate and congenial theme, one certainly that he can treat more thoroughly *con amore*, and in which he is more at home than in dealing with the political problems of the day. The glories of Whiggery—and we should be the last to underrate them—are in the past, and no one is more entitled to share in them than Earl Russell. The Reviewer says truly, "We should not be very far from "the mark if we dated the rise of the Liberal party in the "form in which it was destined to be dominant, from "the period at which these volumes commence. It is "true that the broad and massive lines on which the "party had built had been traced by the powerful hand "of Fox, but the party itself had not during his life "established a firm root in the nation." Lord Russell receives no more credit than is fairly his due alike for his high personal qualities and his loyalty to his party, his ability as a leader, and his consistency as a politician. The mistakes into which he is so apt to fall, and which, as might be expected, have become more frequent as he has grown older, have clouded his fame among his contemporaries, but we have no doubt that his true patriotism, his able statesmanship, and his honest Liberalism, will be more fully recognised as the work which he has done will be better understood by the next generation than the present. The administration of another great Whig statesman, Lord Lawrence, who, though acting in an entirely different sphere, has rendered important service to his country, at a time and in a place where such service was specially valuable, furnishes the topic of an able, well-informed and discriminating review. In a clever historical paper on "Juana "de Loca," the conclusion which Mr. Bergenrott has reached, on the faith of certain documents found in the archives of Simancas, that the unfortunate Queen of Castile was the victim of persecution because of her religious opinions, is subjected to a searching examination and rejected. Whatever may be said of the political tone of the *Edinburgh*, its theological tendencies show little of Conservatism. The reviewer of Renan's "St. Paul" not only recognises the brilliancy of the work, but says that the author has placed the Christian Church under great obligations, and that any mistake he has committed is owing mainly to the fact that he has failed to grasp the Pauline idea. The Reviewer's opinion may best be gathered from the following brief extract:—"The very fact that he con-"ceives Paul's influence to be on the wane, and that of "Peter to be again in the ascendent, is of itself a con-"vincing proof that, with all his acuteness, he has not "penetrated to the heart of the matter. If he means "simply that the narrow dogmatising spirit of the six-"teenth century is on the wane; if he merely insists "that the epoch of petty Protestant cabals and what is "idolised in some quarters as 'the congregational system' "is past, or is passing away for ever; if he only points "out that a stifling and pedantic Bibliolatry, which has "brooded like a mist upon the Church for centuries, "is now melting before the sunbeams, and gathering "itself into nooks and corners ere it vanish away into "the healthy morning air, then we most cordially agree "with him. What we deny is, that all or any of these "things can be fairly called 'the spirit of St. Paul.'"

The *London Quarterly* also takes up the Education question, and also supports the denominational system in an article which, we venture to predict, it will regret. The intense hatred of secularism appears to have carried the writer away, and he adopts a tone which we should scarcely have expected even from a strong High Churchman. There is a good deal of declamation against the supposed opposition to a conscience clause on the part of some Nonconformists which is thrown away, for what is opposed is a conscience clause of the present character and certainly the last idea which would find favour with these Nonconformists and others is that the rights of conscience should have no protection. Their conscience clause would be that of the time-table, and despite the reasonings here we believe it is the only one that will be effective. As to the quiet assumption, in the face of so many facts, that the ablest and weightiest men among the Congregationalists and Baptists approve the bill, we can afford to smile at it. But the attempt to abate the grievance, or rather the wrong, of teaching the Church Catechism to Dissenters, deserves only the strongest reprobation. When a Christian writer can deliberately suggest that the teaching would to all Dissenting children be unreal, and can urge this as an excuse for it, we are only pained to see to what straits the advocacy of a wrong cause may reduce a good and able man. The whole passage is so curious that we give it in full, and criticism is unnecessary. Though some of the other articles are interesting and able, there is none calling for special comment.

"The wrong which the clergy have done is that of making their day-school the engine and instrument for forcing Methodist and Dissenting children to attend church and church-school on Sunday. The imaginary evil, which excites to wrath the people of the towns who know nothing of the matter, is some supposed violence and corruption forced upon the tender minds of children by means of the lessons taught in the day-school and on week-days. Now of this there really has been very little. National schoolmasters do not themselves teach sacramental mysticism or ecclesiastical superstition. With rare exceptions, their teaching is simply Scriptural, is plain and practical. What the clergyman teaches is of comparatively less consequence. Children under ten or eleven are not very receptive of such doctrines as those which prevail respecting baptismal regeneration, the real presence, and, in a word, "the extensions of the Incarnation." Not one clergyman in a hundred

has acquired the very difficult art of so addressing children in a school-gallery as to engage and impress, and convey real ideas into their minds. The children of Dissenters generally have no innate or acquired reverence for the parson or his doctrine, even although he should wear his surplice in the school. A few lessons of the doctrine of their own meeting-house, and the air of their Sunday-school, will take the taste out of their mouth, and leave them, with their parents, most self-satisfiedly convinced that the clergyman, however good and kind a gentleman, is in a pitifully benighted and deluded condition as to Gospel doctrine. Then, as respects the Catechism, Baptist children learn about being 'made a child of God in baptism,' as about 'godfathers and godmothers,' merely as an exercise of memory. They know that what they learn by heart is, so far as they are concerned, simply unreal; and, although they know they are expected to learn it, they are sure they cannot be expected to believe it, and so the whole exercise becomes to them a matter of mere repetition. The one thing that redeems it is the questions relating to their duty to God and their neighbour. These they feel to be good and true; and this feeling so far qualifies the pity they feel for those children, who are expected not only to learn but to believe, and on Sundays to hear expounded and applied by the parson, what they are strongly enough taught to look upon as a pitiful Catechism, which has not very much of genuine chapel doctrine as to faith, salvation, and holiness about it, from first to last. Let these Nonconformist children have their Sunday for chapel and their own Sunday-school, and they will, during the six days of the week, and in the day-school, survive the clergyman's distinctive doctrine. Nay, they will not only do this, but will also get a great of good from the plain and sound teaching, both secular and religious, of the day-school master or mistress.

"We do not say this because we think it desirable for Nonconformist children to learn the Church Catechism. Far from it; everything unreal is a moral evil. But yet we would have it seen and felt where the real pinch of the question lies."

Gleanings.

A telegraphic despatch from Marseilles announces the discovery there by M. Borell of a new planet.

Since January the number of out-door paupers in the Manchester Union has been reduced by nearly 3,000.

Mr. George Hudson has, it is stated, been offered the post of manager of the Sunderland Docks, at a salary of 2,000*l.* a year.

Lion-breeding is very successful at the Dublin Zoological Gardens. The society was the first to rear lion cubs in Europe; and six have been recently born, of which five are doing well.

The City of Brussels has reached Liverpool disabled, and the Venezuelan has arrived at New York. Thus all the missing steamers except the Boston are accounted for.

A Massachusetts mayor says in his annual message:—"As the eastern horizon of the present is made glorious with his beaming rays of opportunity, so may the sunset hour of the future, by the refractive influences of faithful duty, greet us with its gorgeous panoply of prismatic light."

Some of the American papers are complaining that the old robust simplicity of the Republic is being eaten into by the passion for display. The President, says one journal, "has his gentlemen in waiting, and the Presidentess has her maids of honour. The Secretaries affect the style of the European nobility."

Perilous Colours.—A few days ago a boy employed in a dyeing-house at Ramsbottom fell dead from inhaling prussic acid in the course of his work. It was stated at the inquest that it was a common occurrence for boys to faint while removing "royal blues" from the steam chest, and that the cry of "a boy down" was well known in the factory.

A Doubtful Story.—During the recent visit of Mr. Sothern to Edinburgh he was asked out to dinner by the officers of the 17th Lancers. Before the wine was cleared off the table the officers pressed Mr. Sothern to perform a part of one of his characters, which, of course, he very naturally declined. They continued, however, to press him so much that he reluctantly consented, and commenced the drunken scene from *David Garrick*, when, to the astonishment of all present, he swept the cloth clean off the table, smashing glass, decanters, plates, &c., wholesale.—*Court Journal.*

Proposed Reform in Paris Fashions.—A Parisian journal says that a number of ladies have formed themselves into a society for the purpose of reforming the fashions—that is to say, to reduce the present extravagant expenditure on dress. They call their association, "L'Union des Femmes Chretiennes." Each lady promises to spend so much and no more on her toilette annually, and to pay ready money! Will they not receive the blessing of husbands, and those gentlemen who contribute to the female toilette before marriage? At the chapel of the Tuileries on Good Friday the ladies were all in black costumes, and wore long black veils, including the Empress.

Anecdote of Dr. Wardlaw.—A Scotch correspondent sends us the following anecdote, which has never before been in print:—On a day previous to the Disruption in the Church of Scotland, there stood a man of whom there were a number at that time in Scotland, men who preached for a living—always having the hat at their feet to catch the bawbees, which those who stood to hear, or some passing, dropped into it. This man stood with his back to St. Mungo's Church, or, as many of the old people still call it, the Ram's Horn Kirk. It was a windy, gusty day, and while the man preached the hat and the bawbees were carried away by the wind. One of the parish ministers was passing the one way, and Dr. Wardlaw the other; both witnessed the preacher's misfortune, and saw the man stop his preaching and run after his hat. "Oh! Dr. Wardlay," said Dr. B——, the parish minister, "there goes the Voluntary principle." "Not at all, Sir, not at all; the man's pursuing for his stipend."

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.*

Births, Marriages, and Deaths.

BIRTH.

MIRAMS.—February 23, at 87, Smith-street, Fitzroy, Melbourne, Victoria, the wife of Mr. James Mirams, bookseller, of a son.

DEATHS.

TOLLER.—March 16, at Salem, South India (of cholera) the Rev. Henry Toller, of the London Missionary Society, in his twenty fifth year.

JONES.—April 24, at his residence, 4, Guildford-road, South Lambeth, Edwin Owen Jones, Esq., of the Audit Office, Somerset House, aged forty-four.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, April 20.

ISSUE DEPARTMENT.

Notes issued	£33,971,580	Government Debt	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin & Bullion	18,971,580
	£33,971,580		£33,971,580

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,827,812
Rest	3,108,520		
Public Deposits....	7,690,231		
Other Deposits	16,976,618	Other Securities ..	18,342,298
Seven Day and other Bills	431,319	Notes	10,607,355
		Gold & Silver Coin	952,213
	£42,729,678		£42,729,678

April 21, 1870. George Forbes, Chief Cashier.

Holloway's Ointment and Pills.—Jaundice, Disordered Liver.—A good free flow of bile is absolutely necessary for digestion When the secretion is interrupted or depraved, disease immediately sets in, and sallowness, or jaundice, marks the cause to be in the liver. This important organ, so liable to disorder, can always be regulated by Holloway's Pills and Ointment. The latter, rubbed on the right side, over the region of the liver, upon which it exercises the most salutary influence without harassing the stomach or the bowels—a matter frequently of vital importance—confers on this remedy an advantage over any other forms of medicine in the pharmacopœia. When assisted by the Pills, every disease is speedily subjected and effectually banished.

Markets.

CORN EXCHANGE, London, Monday, April 25.

Of English as well as foreign wheat the supply was moderate for to-day's market. The trade has shown more firmness the last week, and an advance of 1s. per qr. was obtained to-day. The flour trade was improved, at an advance of 1s. per qr. on sacks and barrels. Barley is fully as dear for grinding and distilling descriptions. Beans, peas, and maize were without change in value. Of oats we have liberal arrivals, but continued dry weather improves demand, and prices were 6d. to 1s. per qr. higher since Monday last. There are few arrivals of cargoes off the coast, and prices unaltered.

CURRENT PRICES.

	Per Qr. s.	s.		Per Qr. s.	s.
Wheat—			Peas—		
Essex and Kent, red, old	43	44	Grey	31	33
Ditto new	37	44	Maple	38	39
White, old	45	49	White	38	36
,, new	39	48	Boilers	33	36
Foreign red	40	43	Foreign, boilers ..	33	35
,, white ..	44	46			
Barley—			Rye	31	32
English malting ..	26	30	Oats—		
Chevalier	34	40	English feed.. ..	20	22
Distilling	30	34	,, potato ..	24	26
Foreign	29	32	Scotch feed	—	—
Malt—			,, potato ..	—	—
Pale	—	—	Irish black	17	20
Chevalier	—	—	,, white	17	19
Brown	48	54	Foreign feed.. ..	17	19
Beans—			Flour—		
Ticks	34	35	Town made	34	40
Harrow	36	38	Country Marks ..	33	34
Small	—	—	Norfolk & Suffolk	30	31
Egyptian	31	37			

BREAD, Saturday, April 23.—The prices in the Metropolis are, for wheaten bread, per 4lbs. loaf, 6½d. to 7d.; Household bread, 5½d. to 6d.

METROPOLITAN MEAT MARKET, Monday, April 25.—Moderate supplies of meat have been on sale. The trade has been brisk at our quotations. The imports into London last week consisted of 12 qrs. 276 packages from Hamburg, and 5 cases from Harlingen.

Per 8lbs. by the carcase.

	s.	d.		s.	d.		s.	d.		s.	d.
Inferior beef .	3	4	to	3	8	Middling ditto .	3	10		4	0
Middling ditto .	3	8		4	0	Prime ditto . .	4	4		4	8
Prime large do. .	4	2		4	4	Veal.	4	4		5	2
Do. small do. .	4	4		4	6	Small pork . .	5	0		5	6
Large Pork . .	3	8		4	4	Lambs.	6	8		7	4
Inf. mutton . .	3	4		3	8						

METROPOLITAN CATTLE MARKET, Monday, April 25.—The total imports of foreign stock into London last week amounted to 5,953 head. In the corresponding week in 1869 we received 12,632; in 1868, 5,194; in 1867, 11,630; and 1866, 9,128 head. The tone of the cattle trade to-day has differed in no material degree from Monday last. The total supply of beasts exhibited has been less than the average as regards number, in consequence of a falling off in the imports. As some compensation, however, Norfolk has sent forward an increased supply of excellent stock, and although the receipts from Scotland have been limited, their quality has been good. There has been an absence of briskness in the demand. Nevertheless the quotations have been unaltered. The best Scots and crosses have sold at 4s 10d. to 5s per 8lbs. From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,500 Scots and crosses; from other parts of England, about 200 various breeds; from Scotland, 213 Scots and crosses; and from Ireland, 50 oxen. The show of sheep has been more liberal. The trade has been steadier, at previous quotations. The best Downs and half breds have realised 4s. 10d. to 5s. 8d. per 8lbs. Calves have been steady, and pigs have been in limited request.

Per 8lbs. to sink the Offal.

	s.	d.		s.	d.		s.	d.		s.	d.
Inf. coarse beasts	3	0	to	3	6	Prime Southdown	4	8	to	5	0
Second quality .	3	10		4	0	Lambs	7	6		8	0
Prime large oxen.	4	6		4	8	Lge. coarse calves	3	10		4	10
Prime Scots, &c..	4	10		5	0	Prime small . .	5	0		5	8
Coarse inf. sheep	3	0		3	2	Large hogs . .	4	6		5	4
Second quality	3	6		4	0	Neat sm. porkers .	5	6		5	8
Pr. coarse woolled	4	4		4	6						

Suckling calves, 22s. to 26s., and quarter-old store pigs, 20s. to 26s. each.

PROVISIONS, Monday, April 25.—The arrivals last week from Ireland were 22 firkins butter, and 3,735 bales bacon, and from foreign ports 18,542 packages butter, and 1,471 bales bacon. With increasing supplies of foreign butter, prices have declined about 6s. per cwt. In new Irish very little doing yet; a few fourth Corks arrived sold at 85s. per cwt. The sale for bacon continued good, and prices of Irish and Hamburg rallied 2s. per cwt. Lard sold well at an advance of about 1s. per cwt.

COVENT GARDEN, Saturday, April 23.—There has been a decided falling off in business transactions during the past week, the provincial markets sharing the dulness of the trade generally. Large arrivals of continental goods are again to hand this week. New potatoes from Lisbon, France, and Malta, which realise from 2d. to 4d. per lb. Flowers are plentiful and good, comprising azaleas, fairy roses, hyacinths, cyclamens, tulips, French and scarlet pelargoniums, heaths, etc.

BOROUGH HOP MARKET, Monday April 25.—Trade still remains very dull, at nominal quotations, new home-growths alone retaining values approaching late figures. Yearlings of all kinds are unsaleable. Imports for the week ending 23rd April, 1,103 bales, against 393 bales the previous week. The Continental markets rule extremely dull. New York advices to the 13th inst. report the market as very quiet, the small business transacted being entirely of a retail character. Mid and East Kents, 7*l.* 0s., 9*l.* 5s., to 12*l.* 12s.; Wealds, 6*l.* 0s., 7*l.* 0s., to 8*l.* 0s.; Sussex, 5*l.* 12s., 6*l.* 6s., to 6*l.* 13s.; Bavarians, 6*l.* 6s., 7*l.* 7s., to 9*l.* 0s.; French, 5*l.* 0s., 5*l.* 15s., to 6*l.* 10s.; Americans, 4*l.* 5s., 5*l.* 5s., to 6*l.* 0s.; Yearlings, 1*l.* 10s., 2*l.* 10s., to 3*l.* 15s. The import of foreign hops into London last week consisted of 35 bales from Antwerp, 2 from Rotterdam, and 929 bales from New York.

POTATOES.—Borough and Spitalfields.—Monday, April 25.—These markets have been somewhat scantily supplied with potatoes. The trade has been steady at our quotations. The import into London last week consisted of 1,219 packages, 50 sacks, 2,568 bags from Antwerp; 160 bags from Brussels; 90 tons, 415 sacks Dunkirk; 7 bags Rotterdam; and 371 boxes from Leghorn. English Shaws, 110s. to 120s. per ton; English Regents, 120s. to 140s. per ton; Scotch Regents, 100s. to 130s. per ton; Scotch rocks, 90s to 110s. per ton.

SEED, Monday, April 25.—Small lots of English cloverseed still come forward, and fine qualities command high prices. Foreign red cloverseed met a moderate sale, at about the values of last week. English trefoil remains very dear, and good foreign qualities brought full rates. White mustardseed was taken off in retail at the extreme values of last week. Canaryseed realised previous values steadily. Foreign tares were plentiful, and offered at last week's currencies.

OIL, Monday, April 25.—Linseed oil has been quiet, but firm. Rape has been steady. Olive, cocoanut, and palm oils have been dull.

TALLOW, Monday, April 25.—The market has been firmer. Y.C., spot, 44s. 6d. per cwt. Town Tallow 44s. 9d., net cash.

COAL, Monday, April 25.—Markets heavy, with a reduction on last day's rates. Elliot, 16s. 6d; Hettons, 17s. 6d; Hettons South, 17s. 3d.; Hettons Lyons, 15s.; Hartlepool original, 17s. 6d; Hartlepool South, 15s 9d.; Hough Hall, 16s. 6d; Kelloe, 15s 6d.; Kelloe South, 16s. 6d.; Holywell Main, 15s. 6d.; Hartley's 15s. 3d.; Tees 17s. Ships fresh arrived, 26; ships left from last day, 5; ships at sea, 40.

Advertisements.

SELECT SCHOOL at FALLOWFIELD, a pleasant suburb of Manchester. Miss F BARKER RECEIVES a FEW YOUNG LADIES as BOARDERS, for careful training, and instruction in all branches of a liberal education, assisted by able Professors. The locality is healthy and treatment liberal. Reference, Rev. A. McLaren, Woodlea, Whalley Range, Manchester.—Address, Miss F. Barker, 7, Clifton-avenue, Fallowfield, Manchester.

REQUIRED IMMEDIATELY, in a SCHOOL, a LADY who is thoroughly competent to teach English also Drawing, in various styles One who has studied at the School of Art preferred. Salary moderate, but a comfortable home ensured. Preference given to a Nonconformist.—Address, S. S. T., Mr. Hambrook, Chemist, Dover.

CONGREGATIONAL SCHOOL, LEWISHAM, for the EDUCATION of the SONS of MINISTERS.

The following were the SUCCESSFUL CANDIDATES on 26th April:—

No. 1.	J. G. Protheroe	2,058
2.	T. McKinnor	1,987
3.	H. Morison	1,891

JOSIAH VINEY, Hon. Sec.

TO PARENTS and GUARDIANS.—GEORGE GARDNER, Family Grocer, 6, Market-place, High Wycombe has a VACANCY for a respectable, well-educated YOUTH as an APPRENTICE. Premium required.

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BRACELETS, STRAP, 18-CARAT	£5	0
BRACELETS, ETRUSCAN, „	£7	0
BRACELETS, NINEVEH, „	£10	0
BRACELETS, SAXON, „	£15	0
BROOCHES, ETRUSCAN, „	£2	10
BROOCHES, NINEVEH, „	£3	0
BROOCHES, SAXON, „	£4	0
BROOCHES, EGYPTIAN, „	£5	0
CHAINS, PRINCESS, „	£2	0
CHAINS, CYLINDER, „	£3	0
CHAINS, CURB, „	£4	0
CHAINS, CABLE, „	£5	0
EARRINGS, ETRUSCAN, „	£1	10
EARRINGS, SAXON, „	£2	5
EARRINGS, EGYPTIAN, „	£3	5
EARRINGS, NINEVEH, „	£4	10
LOCKETS, ENGRAVED, „	£1	0
LOCKETS, CORDED, „	£2	10
LOCKETS, CROSS, „	£4	0
GOLD WATCHES, LADIES',	£8	8
GOLD WATCHES, „	£10	10
GOLD WATCHES, ¾-PLATE,	£15	15
GOLD WATCHES (HUNTING),	£11	11
GOLD WATCHES, ¾-PLATE,	£16	16
GOLD WATCHES, „	£20	0
GOLD WATCHES, KEYLESS	£15	10
GOLD WATCHES, „	£22	0
GOLD WATCHES (HUNTING),	£18	18
CLOCKS, CARRIAGE,	£5	0
CLOCKS, „ (STRIKING),	£7	7
CLOCKS, „ „ (ON GONG),	£12	12
CLOCKS, LIBRARY (MARBLE),	£4	0
CLOCKS, „ „	£10	12
CLOCKS, „ „	£14	0
CLOCKS, „ (ORMOLU),	£10	0
CLOCKS, „ „	£15	0

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THE PROGRESS OF THIS SOCIETY continues to be of a very gratifying character, and the Directors confidently anticipate that the result of the present year's working (which will terminate on the 30th June next) will prove even more satisfactory than last year's. As the Society makes advances only upon approved Freehold and Leasehold Properties, the security afforded is equal to that of a first-rate mortgage with a much higher rate of interest.

DEPOSITS received at 5 per cent.

PAID-UP SHARES, £30 each, carry five per cent. interest, and participate in BONUS out of surplus profits. Last year's bonus (after paying off all preliminary expenses) was one per cent., making six per cent. interest on these Shares.

SUBSCRIPTION SHARES are subscribed for by monthly payments of not less than four shillings per month. *Five per cent. interest is immediately credited on each subscription.*

For Prospectuses, Forms of Application, and other particulars, apply to

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Claims up to £300 paid within 15 days after proof of Death instead of requiring the usual three months' notice.

Policies payable during the lifetime of the Assured without extra Premium.

A FREE POLICY given for the total Premiums paid after 5 years, if unable to continue payment.

A Bonus from 24 to 50 per cent. was declared on Policies to December 31st, 1868.

ACTIVE LOCAL AND DISTRICT AGENTS WANTED.

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ANNUAL INCOME, steadily increasing .. £327,000
ASSURANCE FUND, safely invested .. £1,614,000

SPECIAL NOTICE.

The Ninth Bonus will be declared in JANUARY, 1873, and all With Profit Policies in force on the 30th JUNE, 1871, will participate. Assurances effected before JUNE 30th, 1870, will participate on two Premiums, and thus receive a whole year's additional share of Profits over later Policies.

Forms of Proposal, Balance Sheets, and every information, can be obtained from any of the Society's Agents, or of

GEORGE CUTCLIFFE, Actuary and Secretary.

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£50,000 ready to be ADVANCED by the TEMPERANCE PERMANENT LAND and BUILDING SOCIETY, on FREEHOLD or LEASEHOLD PROPERTY, for any period of years not exceeding 15, the mortgage being redeemable by equal Monthly Instalments. Interest (in addition to a small premium) 5 per cent. on the balance each year. Apply to

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BRITISH and FOREIGN BIBLE SOCIETY.

The ANNUAL GENERAL MEETING will be held at EXETER HALL, in the Strand, London, on WEDNESDAY, the 4th of May, at Eleven o'clock precisely.

The Right Hon. the EARL of SHAFTESBURY, K.G., in the Chair

Right Rev. the Lord Bishop of Ripon; Very Rev. the Dean of Ripon; Right Rev. Bishop Crowther, from Africa; Sir H. Bartle Frere, K.C.B.; Rev. Dr. Mullens; Rev. Dr. Vermilye, from New York; Rev. W. O. Simpson; and John MacGregor, Esq., have engaged to speak on the occasion.

Tickets of admission may be obtained upon application at the Society's House, Blackfriars, where attendance will be given for the purpose from Wednesday, April 27, to Tuesday, May 3, between the hours of Twelve and Four; and on Saturday, April 30, between Ten and Two.

On Monday, May the 2nd, a SERMON will be preached in Westminster Abbey, by the Rev. J. C. Miller, D.D., Vicar of Greenwich. Service will commence at Three o'clock.

On Sunday, May the 1st, a SERMON will be preached in Westminster Chapel (the Rev. S. Martin's), by the Rev. J. Stoughton, D.D. Service will commence at half-past Six o'clock.

CHARLES JACKSON, SAMUEL B. BERGNE, } Secretaries.

IRISH EVANGELICAL SOCIETY.

On FRIDAY evening, May 6th, a SERMON will be preached on behalf of the Irish Evangelical Society, in Poultry Chapel, by the Rev. Dr. Parker. Service to begin at Seven o'clock.

The ANNUAL MEETING of the Society will be held (D.V.) on MONDAY evening next, May 9th, in Finsbury Chapel. CHARLES REED, Esq., M.P., Treasurer of the Society, will take the Chair at Seven o'clock.

The Meeting will be addressed by J. Candlish, Esq., M.P.; T. McClure, Esq., M.P.; Rev. Samuel Martin, of Westminster Chapel; Rev. Dr. Brown, of Cheltenham; Rev. Dr. Spence, of Hackney; Rev. H. W. Parkinson, of Rochdale; Rev. R. Sewell, of Londonderry; Alfred Rooker, Esq., of Plymouth; and other Gentlemen.

THE TWENTY-SEVENTH ANNIVERSARY of the BRITISH SOCIETY for the PROPAGATION of the GOSPEL AMONG the JEWS.

The ANNUAL SERMON will be delivered by Rev. DONALD FRASER, M.A., in the POULTRY CHAPEL, at Twelve o'clock at Noon on MONDAY, May 16.

LONDON MISSIONARY SOCIETY.

ANNIVERSARY SERVICES, MAY, 1870.

The Directors are gratified in announcing to the friends of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY, May 9th.—1. Morning: PRAYER MEETING at the MISSION HOUSE, BLOMFIELD-STREET, specially to implore the Divine blessing on the several Services of the Anniversary, at half-past Seven o'clock. 2. Afternoon: ANNUAL MEETING of DIRECTORS and DELEGATES, at Three o'clock.

TUESDAY, May 10th.—1. Evening: FETTER-LANE WELSH CHAPEL.—Sermon in the Welsh language by the Rev. THOMAS THOMAS, of Swansea. Service to commence at Seven o'clock.

WEDNESDAY, May 11.—1. Morning: SURREY CHAPEL.—The usual ANNUAL SERMON will be preached by the Rev. A. MCLAREN, B.A., of Manchester. Service to commence at half-past Ten o'clock. 2. Evening: WESTMINSTER CHAPEL.—A SPECIAL SERMON to YOUNG MEN and others will be preached by the Rev. HENRY ALLON, of Islington. Service to commence at Seven o'clock.

THURSDAY, May 12th.—1. Morning: EXETER HALL.—ANNUAL MEETING of the DIRECTORS and MEMBERS of the Society. Chair to be taken at Ten o'clock by JAMES SIDEBOTTOM, Esq., of Manchester.

Tickets for the MEETING at EXETER HALL may be obtained at the MISSION HOUSE, BLOMFIELD-STREET, FINSBURY, E.C.

PROTESTANT EDUCATIONAL CLASSES of the SCOTTISH REFORMATION SOCIETY.

The PRESENTATION of PRIZES to Classes in the Metropolis will take place at ST. JAMES'S HALL, PICCADILLY, and REGENT-STREET, on THURSDAY evening, 5th May next, at Eight o'clock precisely.

Lord CLAUD JOHN HAMILTON, M.P., in the Chair.

A Special Address will be delivered by the Rev. JAMES BEGG, D.D., of Edinburgh.

Lord Fitzwalter, Lord Oranmore, Lord Sandon, C. N. Newdegate, Esq., M.P., John Miller, Esq., M.P., J. Holt Skinner, Esq., A. N. Shaw, Esq., and others, will also take part in the proceedings.

A collection will be made in aid of the funds of the Society.

G. R. BADENOCH, Secretary.

Clarence Chambers, 12, Haymarket, S.W.

NATIONAL TEMPERANCE LEAGUE.

The ANNUAL MEETING of the LEAGUE will be held in EXETER HALL, on MONDAY EVENING, 2nd May.

SAMUEL BOWLY, Esq., President of the League, will take the Chair, and the following gentlemen will take part in the proceedings:—Rev. J. G. Gregory, M.A., Chelsea; Rev. S. Romilly Hall, Manchester; Rev. Hugh Hutcatt, M.A., Woolwich; Rev. George Wilkinson, Chelmsford; Robert Baxter, Esq., London; W. S. Caine, Esq., Liverpool; Joseph Crosfield, Esq., London; A. H. Maclean, Esq., Glasgow.

Doors open at 5.30; Chair to be taken at 6.30 p.m. Admission free.

Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 337, Strand.

ANGLICAN and INTERNATIONAL CHRISTIAN MORAL SCIENCE ASSOCIATION.

The FOURTH ANNUAL BREAKFAST will be held in the CITY TERMINUS HOTEL, Cannon-street, E.C., on WEDNESDAY, May 4, 1870.

HUGH M. MATHESON, Esq., will take the Chair at Nine o'clock, a.m.

The Lord Oranmore, the Very Rev. H. Alford, D.D., the Rev. Canon Payne Smith, D.D., Reg. Prof. Div. Oxon., the Rev. J. T. Rigg, the Rev. J. B. Paton, M.A., the Rev. Dr. Stacy, the Rev. Arthur Mursell, and other gentlemen, are expected to take part.

ROBERT G. CATHER, LL.D., General Secretary.

Admission by Tickets, 2s. 6d. each, to be had at 60, Old Jewry, E.C.

SYSTEMATIC BENEFICENCE SOCIETY.

The TENTH ANNUAL MEETING will be held in the LARGE ROOM, EXETER HALL, on WEDNESDAY EVENING, May 4 at Seven o'clock.

GEORGE WILLIAMS, Esq., will preside.

The Right Rev. the Lord Bishop of Ripon, the Rev. Dr. Halley, the Rev. Dr. Angus, the Rev. J. Fleming, B.D., the Rev. Donald Fraser, the Rev. E. E. Jenkins, the Rev. Richard Roberts, S. D. Waddy, and other gentlemen, will take part.

ROBERT G. CATHER, LL.D., General Secretary.

Tickets for platform and reserved seats on application at 8, Old Jewry, E.C.; admission without tickets to the body of the hall.

CONFERENCE on METHODS of CHRISTIAN CHARITY.

CONFERENCE at the SOCIETY of ARTS ROOMS, on THURSDAY MORNING, May 5, at Eleven o'clock.

The Right Rev. the Lord Bishop of Ripon, Sir John D. Coleridge, M.P., Solicitor-General; the Very Rev. Dean Alford, the Rev. Donald Fraser, M.A., the Rev. E. E. Jenkins, M.A., H. L. Winterbotham, Esq., M.P., J. C. Stevenson, Esq., M.P., A. M'Arthur, Esq., M.P., Hugh Matheson, Esq., G. Williams, Esq., S. D. Waddy, Esq., and others, will take part.

ROBERT G. CATHER, General Secretary.

THE RELIGIOUS TRACT SOCIETY.

SEVENTY-FIRST ANNIVERSARY.

The PUBLIC MEETING will be held on FRIDAY, May 6, at EXETER HALL. The chair to be taken at Six o'clock by Hugh Matheson, Esq.

The Right Rev. Dr. Ryan, late Bishop of Mauritius: the Rev. Donald Fraser, of Marylebone Presbyterian Church; the Rev. Gordon Calthrop, Vicar of St. Augustine's, Highbury New Park; the Rev. Charles Vince, of Birmingham; and the Rev. John Mackenzie, of the London Missionary Society, from Africa, will be among the speakers.

The ANNIVERSARY SERMONS will be preached on the morning of SUNDAY, the 8th of May, by the Rev. DANIEL WILSON, M.A., Vicar of Islington, at the parish church; and by the Rev. Dr. STOUGHTON, at the Congregational Church, Phillimore-terrace, Kensington. The Services to commence at Eleven o'clock.

Tickets for the Public Meeting may be had at the Depositories, 56, Paternoster-row; 65, St Paul's Churchyard, and 164, Piccadilly; and of B. Seeley, Islington Green.

CONGREGATIONAL UNION of ENGLAND and WALES.

THE FORTIETH ANNUAL ASSEMBLY.

PRELIMINARY MEETING.—MONDAY, May 9, at 5 p.m., in Sunday School Union Lecture Hall, 56, Old Bailey, Rev. R. W. DALE, M.A., in the Chair.

ASSEMBLY.—TUESDAY, May 10, at 9 30 a.m., and FRIDAY, May 13, at 10 a.m., in Finsbury Chapel, Rev. JOSHUA C. HARRISON, Chairman.

In addition to ordinary business, papers will be read and discussions will follow, on "The Proposed Revision of the Scriptures," on "Ordinations," and on "The Dormant Power in our Churches," &c.

SOIREE at St. James's Hall for Members only, on FRIDAY at 5 p.m.

PUBLIC MEETING at St. James's Hall at 7 p.m. Free to all. Henry Richard, Esq., M.P., will preside, and addresses will be given by Rev. H. W. Parkinson, Rev. J. G. Rogers, B.A., and Rev. T. G. Horton.

ROBERT ASHTON, Secretary.

NATIONAL EDUCATION.

NOTICE.—The PUBLIC MEETING of LONDON NONCONFORMISTS, previously announced for Monday, May 2nd, will be held on TUESDAY, May 24th, at ST. JAMES'S HALL.

J. GUINNESS ROGERS, FRANCIS TUCKER, T. CHATFIELD CLARKE, } Hon. Secs. to the Metropolitan Nonconformist Committee.

MIDLAND RAILWAY.—NEW ROUTE to and from SHEFFIELD.

The New and Direct Line of Railway between Sheffield and Chesterfield is NOW OPEN, placing Sheffield upon the Main Line of the Midland Railway.

An improved service of Express and Fast Trains has been established between Sheffield and London; Through Carriages by all Trains.

REDUCED FARES have been put in operation between SHEFFIELD and LONDON (St. Pancras) and other places in the South and West of England.

For particulars, see Time Tables issued by the Company.

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MOMENTOUS, MYSTICAL, and MUSICAL EASTER ENTERTAINMENTS.—SAND and the SUEZ CANAL (a momentous question), by Professor Pepper: with curious Sand Experiments and Dioramic Illustrations.—Novel Musical Entertainment, by George Buckland, Esq. (Mystical and Spectral), entitled, THE HEART of STONE: a Legend of the Black Forest, with astonishing Spectral Scenes and New Music.—Dugwar's marvellously agile "Tomahawk Throwing," and centre of gravity performances—The American Organ daily.—Lecture, by Mr. King, "On a Curious Chinese Torpedo"—Napoli's Mechanical Pictures, and all the other Entertainments daily, for One Shilling, at ROYAL POLYTECHNIC.

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Mr. Vetch is permitted to refer to F. M. Sir John F. Burgoyne, Sir R. I. Murchison, L. L. Dillwyn, Esq., M.P., Rev. T. Binney, Rev. R. Halley, D.D., Rev. N. Hall, LL.B., Rev. J. C. Harrison, Rev. S. Martin, &c.

THE UPPER and MIDDLE SCHOOLS, PECKHAM, LONDON, S.E., for the TRAINING of YOUTHS to BUSINESS, will REOPEN MONDAY, May 2.

The SUMMER TERM is from MAY 2 to AUGUST 7, inclusive.

Upwards of a Thousand Pupils, English and Foreign, have received their education in these Schools.

Prospectuses forwarded on application to the Principal, JOHN YEATS, LL.D., &c.

BERRYLAND HOUSE, SURBITON.

SCHOOL for YOUNG LADIES, conducted by the Misses MACKENNAL.

The SUMMER TERM will commence on MONDAY, May 2nd.

Prospectuses on application.

MILL HILL SCHOOL, MIDDLESEX.

Head Master—R. F. WEYMOUTH, D. Lit., Fellow of University College, London.

The next Term will commence on MONDAY, May 2.

STROUD LADIES' COLLEGE, BEECHES-GREEN, STROUD, GLOUCESTERSHIRE.

Principals, The Misses HOWARD. Resident Foreign Governesses.

SUMMER TERM will commence MAY 5.

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Ecclesiastical Affairs.

PARLIAMENT IN RELATION TO MONKS AND NUNS.

A RESUSCITATION of the "No Popery" cry is, to say the least, extremely undesirable at the present moment. Mr. Newdegate's motion for an inquiry into the existence, character, and increase, of conventual and monastic institutions in Great Britain, and into the terms upon which income, property, and estates belonging to such institutions are received, held, or possessed, must be confessed to be well adapted to bring about that result. We do not believe that to have been his intention. For many years he has consistently followed up his purpose in regard to this matter, without much care whether he was in season or out of season. No doubt he is influenced in part, even though it may be unconsciously, by repugnance to the Papacy; but, in the main, his object is what he states it to be, and is less strongly suggested by bigotry than his opponents give him credit for. But there is even less doubt that party spirit invariably rushes in the wake of his movements—sometimes to the endangering of far more weighty and urgent interests than those which he aims to promote. So we fear it has been in the case now before Parliament. He may not have meant it, but the hubbub he has raised has proved a sad obstacle to the calm transaction of other business, and, the immediate demands of the present time being taken into account, of business far more important than itself. It generally happens that when legislation is in its blossoming season, and the show of coming fruitfulness is more abundant than usual, a "No Popery" cry comes in from some quarter or another, like an east wind in spring, and it is well if it do not snip and wither projects which, but for it, might have attained maturity.

We cannot condemn Mr. Newdegate's motion for inquiry on the ground that it interferes with religious liberty. We do not believe that it really abridges any *right* belonging to men in their spiritual capacity. All religious association must rest its claims on some ground free from the natural requirements of civil law to the contrary, and although individuals may hold and act upon their own convictions without subjecting themselves to legal or political investigation, it by no means follows that societies formed upon the basis of individual convictions, and holding property, real or personal, which necessitates the protection of the law, should be held superior to all legislative supervision. We believe it to be unquestionable that the charitable property held by Roman Catholics of this country is held by a tenure differing if not in form in substance at least, from that by which other religious denominations hold their trust property; that the Papal Church extensively evades the law which discourages mortmain; and that the uses to which it applies its charitable subscriptions and bequests are uses out of harmony with the general policy of the nation. Romanists can hardly plead the ground of right therefore in seeking exemption from the supervision of the Legislature. Parliament does not trespass beyond its own line of moral competence in insisting upon ascertaining all that can be known in regard to the terms on which income, property and estates belonging to corporate or quasi-corporate religious bodies are received, possessed, or held. No other religious body than that connected with the See of Rome would probably resist any fair inquiry into the tenure of its estates—nor do we think that exceptional immunities in this respect are due from the country to the Roman Catholics.

It is not, consequently, on any ground of abstract right that we object to Mr. Newdegate's motion for a Select Committee of inquiry into the subject of conventual and monastic institutions. Our disapproval of it has almost exclusive reference to its present inexpediency. It would simply carry a lighted torch into a powder magazine, and produce an explosion of sectarian animosity and intolerance which would shake society through all its gradations of classes. It would hide the fair proportions of religious equality beneath the blinding and choking dust of an angry controversy, and utterly unfit men's minds, no matter which side of the controversy they might take, for discharging with useful effect the special religious and political duties of the times. The first Parliament fairly representative of the householders of English towns, was certainly elected with a view to much higher and more important purposes than that of playing the knight-errant in search of distressed damsels who have put themselves under priestly influences too strong for their own effectual resistance. It is now engaged upon a work of gigantic difficulty, and one which will task to the uttermost all its attention and all its patience—and we protest against its being taken off to a much less urgent but a much more inflammable question, at the beck of any member who happens to tremble with apprehension lest the intellect of Great Britain should once more lay down itself in the lap of the modern Delilah, and be shorn of those glorious tresses which bespeak and illustrate its manhood. England ought to be above being roused into sectarian fury by anybody who flaunts the scarlet robe of the Papacy in her face. She ought, above all, to refrain from putting herself in a passion for any such cause, when her hands are full, as also her heart ought to be, of serious political work. And if, after all, she has good reasons for concluding that Toryism is doing what seems to be the more appropriate work of Liberalism, but in a wrong spirit, with wrong weapons, and with very doubtful prospects of a useful result, she should show sufficient strength of mind to resist the appeals made to what is called her Protestant spirit, and to hold on her way in the visible path to religious equality, without suffering herself to be lured aside, or scared aside, by any one who will make an appeal to her strong religious susceptibilities.

The feeling displayed by the reformed House of Commons in response to Mr. Newdegate's motion, and which positively overpowered the Government itself, has not been very creditable to its appreciation of the great duty which lies before it. The sting of Mr. Newdegate's motion, however, was drawn on Monday night, and the hon. member was left to contemplate his own sudden fall with a sense of humiliation which may be more easily conceived than expressed. The question, it is true, is not yet done with. The final conflict between civil and religious equality and sacerdotalism is not begun, much less verging to its close—and when it does begin we hope it will assume a nobler aspect than it has done under the auspices of the two *dii minores*, Newdegate and Whalley. When the real fight sets in, we hope we shall be found on the side of freedom, independence, and spiritual right—but we shall be found there, not because this or that man summons us to the field at his pleasure, but because God, by the guidance of His Providence, points out the object to be aimed at, and qualifies some one to conduct the nation thither.

ECCLESIASTICAL NOTES.

THE Bill on the University question which the Government has introduced has now been printed, and will be found *in extenso* in another column. It answers entirely to the explanatory statement made by the Solicitor-General on introducing it, and will satisfy all those who have, for so many years, been contending for the constitution of the Universities being restored to what they were before the last Act of Uniformity. It is wide in its scope, complete and thorough. It does all that we have expected to be done, and does it well. There is nothing in it of the nature of partial or dishonest compromise. It bears upon it that stamp of honourable intention which has characterised all the measures of Mr. Gladstone's Government.

The details of the Bill contain nothing that will be new in idea to our readers. Its object, according to the preamble, is that the Universities should be "rendered freely accessible to the nation," and with that object, it is proposed to abolish all "restrictions, tests, and disabilities," which stand in the way of its accomplishment. Halls and colleges are included within its scope. There are, however, two restrictions. First, the clerical offices and fellowships are excepted from the operation of the measure, but to this restriction the friends of University Reform had previously agreed. Secondly, the headships of colleges are excepted, and on this point it is possible, if not probable, that there may be found to be disagreement amongst the supporters of the measure. With regard to all else this Bill gives to Nonconformists everything for which they have asked. It opens up to them, as stated in the interpretation clause, "every professorship, assistant or deputy-professorship, public readership, prelectorship, lectureship, fellowship, studentship, tutorship, scholarship, and exhibition," and also every other office or emolument which is not thus specified. The Bill provides for the continuation of public religious worship as it at present exists, but this has always been understood to be necessary. Taken as a whole, nothing could be more satisfactory than this measure, and the Government has earned the gratitude of the Liberal party, and especially of the Nonconformist body, by taking charge of it. We do not say that it was not due to both, but we may be grateful for the thorough discharge of even such a debt.

It is satisfactory to find that the education controversy is exercising a wholesome moral influence upon even Conservative Churchmen. Thus the *Quarterly Review*, in its current number, suggests

that in order to meet one objection to denominational education, the Church Catechism should be rearranged, and that all that is distinctively Episcopalian in its contents should be omitted in public schools. The suggestion occurs in reference to the subject of the Conscience Clause. It is held that a Time Conscience Clause would be a transparent expedient for juvenile State-proselytism in the interests of Dissent, for it would instil into all Church children a desire to become Dissenters. In view of this difficulty, the *Quarterly* says—"It would probably be far better for the Church, rather than submit to a discouragement and disadvantage like this, or even that of the Conscience Clause, to make some change (if a comparatively harmless one could be devised) in the formulary of religious instruction for children, to meet the scruples of Dissenters; and we venture with great deference to submit to the consideration of Churchmen whether this might not be done without adding to or taking away from anything in the catechism, by rearranging it, dividing it into two parts, of which the first and simpler part only—beginning with the Apostles' Creed and ending with the exposition of the Lord's Prayer—should be required to be taught at school; and the second part, which would treat exclusively of the Sacrament, to young people afterwards when preparing for confirmation." The *Quarterly* goes on to suggest an alteration with respect to godfathers, &c., so that all the objections of Dissenters may be removed. If Churchmen generally should be able to see their way to the adoption of such suggestions, or others in harmony with them, the "religious difficulties" would soon disappear.

The anniversary meetings of the religious societies, which are now being held, are characterised by no diminution of the religious enthusiasm which usually attends such gatherings. The Baptist anniversaries have not been remarkable for any new feature, but they have been admirably sustained by the denomination. At the Baptist Union, Mr. Millard read a report in favour of secular education alone, while in the same document some strong observations were used—but not unjustly—with respect to the "bastard Popery," which is encouraged in the Established Church. Mr. Stanford's paper on the "Improvement in the Modes of Public Worship," as it is to be published, will probably come before us in another form. The meeting of the Baptist Missionary Society has to be remarked upon chiefly in consequence of the retirement of the old and honoured Secretary of the Society, the Rev. Frederick Trestrail. Mr. Trestrail has occupied his office for nearly a generation, and, as he said, has been connected with the Society, in various ways, for nearly fifty years. He retires with honour to himself, and, we trust, with gratitude from the denomination, as one who has ably and suitably served his generation. No one needs, or should need, to be told that the office of Secretary to a Missionary Society is one that demands from its holder considerable administrative faculty, unscrupulous honour, and great delicacy. Mr. Trestrail has, during his long administration, exhibited all those qualities, and he retires not merely with the respect of his own denomination, but with the respect of all Christians who know what he has done, and how he has done it.

We may bring into this connection a reference to a series of articles now appearing in the *Guardian* newspaper on the "Missions of the Church." The writer criticises with fairness of spirit, but yet with just severity, not only the manner in which Church missions are conducted, but their ultimate results. He remarks on the inferior character of missionary literature, on the expenses of administration, and especially on the expenses of deputations. We may take, with this, a statement just made by a bishop of the Church, that the Wesleyan body alone contributes nearly as much to missionary purposes as is contributed by all the members of the Church of England. But this is not quite so surprising as it seems. People who give the most for home, will give the most for foreign purposes. Christian benevolence is a matter not merely of disposition but of principle. Mere sentiment may lead to its exercise with relation to foreign missions, but it requires something more than sentiment to sustain home work. This has not a little to do with the comparative failure of Church missions. Our contemporary does not, at present, seem to see it, but it is a doctrine which must soon be forced upon the minds of all Churchmen.

We see that a Society is in course of formation for the reform of the Establishment. Its programme is wide and various. It embraces lay co-operation to such an extent as to infer the principle of Congregationalism, and something like entire self-government. It is obvious that the objects of this association could not be secured without the sanction of the State, and that before such a sanction could be pronounced disestablishment would take place. Church reform is too late.

ANNUAL MEETINGS OF THE LIBERATION SOCIETY.

COUNCIL MEETING.

The customary annual meetings of the Liberation Society were held yesterday. The first meeting was that of the Council, which took place at the Cannon-street Hotel. A large number of members, from all parts of the country were present. Amongst them were Mr. Edwards (treasurer), Mr. Miall, M.P., Mr. E. S. Robinson, M.P., Mr. A. Illingworth, M.P., Mr. H. R. Ellington, Mr. Carvell Williams, Mr. J. Templeton, Mr. W. H. Michael, Rev. F. Trestrail, Rev. J. H. Hinton, M.A., Rev. W. Bean, Rev. J. Curwen (Plaistow), Rev. F. Stephens (Croydon), Rev. W. Griffith (Derby), Mr. W. Baines (Leicester), Mr. Joseph Cooper, Mr. Bateman Brown (Huntingdon), Rev. John Keed (Acton), Rev. John Gordon (Lvesham), Rev. R. Shelley (Great Yarmouth), Rev. T. Penrose, Mr. Potto Brown (Huntingdon), Mr. Joseph Spencer (Manchester), Mr. E. A. Briggs (Daventry), Mr. Phillip Crellin, Mr. Arthur Miall, Rev. J. Shaw (Boston), Rev. T. Lloyd (St. Ives), Mr. John Trehane (Exeter), Rev. S. Parkinson (Croydon), Mr. P. Gray (Northampton), Mr. W. Tull (Staplehurst), Mr. Edward Leach, Mr. John Bennett, Mr. H. S. Skeats, Rev. G. White, Mr. T. C. Turberville, Rev. John Pillans, Rev. G. D. Macgregor, Mr. Thos. Bantock (Wolverhampton), Rev. S. Williamson, Mr. Geo. Kearley (Manchester), Mr. John Andrew (Leeds), Mr. S. R. Pattison, Rev. G. Gould (Norwich), Mr. G. Dowman (Southampton), Rev. W. Morison (Glasgow), Rev. I. V. Mummery, &c.

Mr. W. Edwards, the Treasurer of the Society, occupied the chair, and in opening the meeting, congratulated the Council on the progress of the public mind in relation to the Society's objects. He congratulated especially those members, such as Mr. Miall, who had worked so many years for the realisation of those objects. The principle of an Establishment was now, he considered, given up. Upon what could it be based? If it was necessary to disseminate Protestant principles, as was held to be the case in Ireland, where it had been abolished, why should it be retained in Wales, Scotland, or England? The Chairman next referred to what had recently been done in Episcopalian Churches, which, he remarked, had been done, not upon the Establishment, but upon the Voluntary principle. Regarding the past, he looked forward with great confidence to what might take place within the next seven or eight years. He believed, however, that they would meet with considerable opposition, but they were quite prepared for that. (Hear, hear.) It was only a question of time. Their principle had been adopted: and there had been no season when they could so thoroughly congratulate themselves upon the past, or look forward more cheerfully to the future than the present occasion. Having referred to the questions which would be brought before the Council, the Chairman called upon the Secretary to read the report.

Mr. J. Carvell Williams then read the official report, of which the following is the principal portion:—

REPORT OF THE EXECUTIVE COMMITTEE.

Mr. Carvell Williams then read the Report of the Executive Committee, which commenced by stating that at the last Council Meeting the House of Commons was discussing in Committee the details of the great measure, the passing of which had made the past year a memorable one in the Society's history. It described the course pursued by the Society when the bill had been mutilated by the House of Lords, and when it was sought to obtain legislative sanction for the principle of concurrent endowment. Of the ultimate result the Committee said:—

If the Irish Church Act cannot be regarded by voluntaries with unqualified admiration, the principles on which it is based are unimpeachable, and the precedent which it has established is of inestimable value. If it compensate lavishly, it disestablishes completely: it practically asserts the absolute power of the State over the property held by Established Churches; and it secures to the disestablished religious community unrestricted freedom. As a result of the passing of this measure, the separation of the Church from the State has ceased to be a mere abstract principle, and has been transferred to the sphere of practical politics. A single Act of Parliament, passed in a single session, has proved it to be both legally possible and politically safe. Henceforward disestablishment, instead of exciting vague feelings of dread, as a change of perilous magnitude, will be one of the familiar ideas of political life, and even those who deprecate it as an evil will be likely to accept it without alarm. And, beyond the general effect certain to be produced on the nation at large by the decisive change which has been effected in the relations of Church and State in Ireland, a special influence will be exerted on the members of the Church of England by the demeanour, and by the acts, of their Irish brethren since the passing of the statute which sealed the fate of the Establishment. It is no longer within the province of the Society's Committee to criticise either the attitude, or the proceedings, of Irish Episcopalians; but it may be permitted to those who, in seeking to deprive them of State support, also sought to liberate them from State-control, to express admiration of the vigour and the ability with which provision has already been made for the reconstruction and the future administration of their Church. Thus far events have falsified the predictions of those who foresaw in disestablishment only disintegration and ruin. Whatever may hereafter befal it, the passage of the Protestant Episcopal Church in Ireland through this crisis of its existence suggests conclusions calculated powerfully to affect the minds of English Churchmen, who, should this latest experiment in ecclesiastical self-government prove to be successful, will be encouraged to strike off the shackles by which they are themselves held in humiliating bondage.

Of the disestablishment in Jamaica the report stated that—

By a coincidence as singular as it was fortunate, the expiry of the Jamaica Clergy Act in the year which witnessed the abolition of the Irish Establishment, forced the Home Government to determine whether it would propose to perpetuate in a Crown-governed colony an institution very analogous to that to which it had been the means of putting an end at home; while the Conservative Government had, the year previously, passed a bill for terminating the annual grant from the imperial exchequer for ecclesiastical purposes in the West Indies. While it appeared to be impossible for the Government which had adopted a disestablishment policy in Ireland consistently to adopt any other policy in the colonies, the Executive Committee took such steps as were calculated to prevent such an issue.

These steps were then described; the result being that—

The Jamaica Establishment has ceased to exist; the Clergy Act having been allowed to expire on the 31st of December last, to the great joy of the Jamaica voluntaries, who have expressed their gratitude to the Society, for aiding them in averting a danger with which, they believed, they were seriously threatened. The Episcopalians of the island have accepted the event with calmness, if not with satisfaction, and, like the Episcopalians of Ireland, have with alacrity applied themselves to the construction of a scheme for the management of the affairs of the Church, and have already displayed great liberality in providing for its pecuniary wants.

Those were not the only successes which had characterised the year just closed:—

For on the 1st of June, 1869, there was passed by the Legislative Council of the colony, an "Act to amend the ecclesiastical laws of the Bahamas"—which Act put an end to the salaries paid to the Episcopal and Presbyterian ministers of the colony, relieved the revenue from all charges for the erection and repair of churches, and repealed all the local statutes regulating the affairs of the Church of England in the Bahamas. This measure resembles the Irish Church Act, in that it hands over to the members of the Church of England the edifices in which they have hitherto worshipped, but it differs from it, in the provision made for the compensation of the clergy, who are to receive their present salaries for only seven years after the passing of the Act. It also leaves the Church at full liberty in the conduct of its affairs, save that provision is made for the appointment of commissioners in whom the legal estate of the churches will vest.

Nor are Jamaica and the Bahamas the only colonies in which the Establishment question, in one form or other, has been the occasion of recent agitation; for in Victoria, British Guiana, Honduras, Sierra Leone, and at the Cape, legislative discussions, if not legislative acts, have testified to the impatience with which State-interference with religion is borne by colonial communities, and afforded indications that in all of them it will presently cease. Everywhere, indeed, the tide of disestablishment seems to be rising, with greater or less rapidity, and thus in Italy, in Spain, in France, in Sweden, in Switzerland, in Austria, the tendencies of the time, whether as regards public opinion or public events, are all in the direction of that goal on which the members of this Society have so long fixed a wistful eye—the liberation of religion from State patronage and control.

These occurrences determined the Committee in deciding on the Society's future policy:—

They arrived at the conclusion that the cry of "Disestablishment!" already raised in connection with Ireland, should be echoed, and re-echoed, until there had been generated a force of opinion strong enough to ultimately sweep away State-Churchism in every form—that public attention should be fixed on disestablishment, not as an abstract idea or a distant possibility, but as a rapidly approaching event—and that the public mind should be so familiarised with the details of the question as to ensure the passing of legislative measures of a yet more satisfactory character than that which has lately become law. The Committee were further of opinion that, because special circumstances had made the Irish Establishment the first object of attack, it was not therefore incumbent on them to have regard to the accidents of majorities or minorities, or to advance against the remaining Establishments in the interests of either Welshmen, or Scotchmen, or Englishmen, but that they should rather assert a broad principle, and, in the interest of religion, as well as in the name of justice, assail the principle of a Church Establishment in its stronghold—the Anglican Establishment. It did not, however, follow that Parliamentary action for that object should be immediate. On the contrary, the fact that two sessions had been devoted already to the discussion of the Irish Church question, and that the energies of Parliament were pre-engaged by equally grave topics, suggested the prudence of delay. It was also felt to be needful to obtain full and precise information, and to afford time for mature deliberation, before any specific proposals were submitted to the Legislature.

As it was resolved to continue to carry specific measures embodying the principle of religious equality, it was considered desirable to endeavour to pass a measure giving the right of officiating in churchyards to others than the Established clergy. The Burials Bill was therefore prepared, and

Though particular clauses have been objected to by some of the Society's supporters, the bill is still regarded by its framers as a measure the practical working of which

would be highly appreciated by Nonconformists, and more especially in rural parishes. The support which it has received in the House of Commons has exceeded the expectations of the Committee, the second reading having been carried by the large majority of 111 (233 to 122); whereas a less effective bill was in 1861 rejected by a majority of 81. The bill is now in the hands of a Select Committee, to which it was referred at the instance of the Home Secretary; and, although, in the judgment of the Committee, Mr. Morgan exercised a wise discretion in resisting such a proposal, they are not without hope that the bill may escape serious injury in the process to which it is now being subjected. Should it prove otherwise, or should any other circumstance prevent the bill passing during the present year, the spirit in which it has been received by the members of the Establishment affords ground for the expectation that it will become law at a comparatively early period. A prolonged agitation on such a subject will, it is assumed, be desired neither by Episcopalians nor Nonconformists.

The Annuity Tax Bill and the Scottish Church-rates Bill were next referred to, and it was stated that the discussion occasioned by the last-named measure was calculated to advance the Society's aims.

Other events in Scotland have had a similar tendency. The growing disposition of Free Churchmen to co-operate with Voluntaries in the pursuit of practical objects—the renewal within the Established Church of protests against the law of patronage, and the yearning for union between communities whose dividing lines are chiefly determined by their views on the authority of the civil magistrate in matters of religion—these, and other influences, are, it is confidently believed, preparing Scotland to take a part in the future of this controversy which may assist in bringing it to an early close.

The report next referred to a group of educational questions, in reference to which it was stated that—

There is, probably, nothing more calculated to hasten the downfall of Established Churches than the perception that their pretensions and their privileges are incompatible with the realisation of those liberal and comprehensive designs for the intellectual advancement of the nation which are among the most noteworthy characteristics of the present time. Whether the higher forms of education at the Universities, or middle-class education in endowed schools, or primary education for the industrial population, be concerned, the legislature finds that it can effect no great reform without coming into collision with rights and monopolies which, however essential to an Establishment, are as unfavourable to mental progress as they are contrary to the principles of equity. Happily, the Legislature, though it may occasionally hesitate, is not likely to shrink from the duty imposed upon it by public sentiment.

The passing of the Endowed Schools Act was referred to with satisfaction, as was also the abandonment of the Scotch Education Bill last year. After the summary rejection of the University Tests Bill last year, the Committee energetically co-operated with University reformers to induce the Government to bring in a comprehensive and decisive measure, and in that they had succeeded. Decided satisfaction with the bill just brought in by the Solicitor-General was expressed, and it was added:—

The Committee assume that the Government are conscious of the importance of pressing the measure forward at the earliest probable period, and with all the strength they can command. In that case it may be anticipated that it will have, not the assent merely, but the enthusiastic assent, of an immense majority in the House of Commons; while they hope that there may be such a manifestation of public opinion in its favour as will convince the Peers of the impolicy of rejecting it.

The Education Bill was referred to in the following passage:—

On the introduction by the Government of the bill for the creation of a national system of Primary Education, it became the duty of the Executive Committee to consider whether the circumstances called for a departure from that position of neutrality in regard to similar measures which the Society had previously occupied. While both the Minutes of Council and the Revised Code contained provisions inconsistent with the Society's principles, a difference of opinion among its supporters as to the duty of the State in regard to education made action undesirable, if not impracticable. Unanimity on the point does not even now exist, but it cannot be doubted that, at the present time, opinion preponderates in favour of such action as will prevent, as far as possible, a violation of the principles of religious equality in the reconstruction and extension of the existing machinery for educational purposes. That being the case, it was impossible for the Committee to maintain silence when it was sought to pass a bill, the practical operation of which—whatever may have been the purpose of its framers—would be to promote sectarian teaching; to do violence to the consciences of both parents and ratepayers; to furnish fresh occasions for ecclesiastical contention, and to place additional power in the hands of those who regard the maintenance of the Church Establishment as of equal importance with the extension of education. Without, therefore, expressing any opinion on the abstract question of State interference with education, or on the purely educational aspects of the Government bill, they gave wide publicity to such objections as it was their duty to urge against it, and called upon their constituents to unite with others in exertions to secure a modification of its provisions. Whatever diversity of opinion may exist in regard to suggested alterations, it is indisputable that the measure as it stands has been condemned by the great mass of Nonconformists. They attach high importance to education, and also to religious education; but they are implacably hostile to any scheme creating a supplementary Church Establishment, in the guise of an educational system which would be national only in name. They are not unconscious of the difficulty involved in the most honest attempt to frame an educational measure which shall not, in any degree, be inconsistent with religious liberty, or violate the rights of conscience. The settlement of the question in a practical and conciliatory spirit may involve arrangements seemingly more or less illogical or anomalous; but it may at least be insisted upon that the Legislature should refuse to allow national education to be used as a means for the aggrandisement of any religious body, and that the least possible scope shall be afforded for sectarian intolerance. Persistence in such a demand may involve delay, but the interests at stake are too important to be sacrificed by hasty and inconsiderate legislation.

The concluding passages of the report, which alluded to the present position of the Establishment question, were as follows:—

Whatever may be its practical issue, the agitation to which the Education Bill has given rise has afforded new proofs of the hold which the principle of religious equality has obtained on the mind of the nation. So generally, indeed, is that principle accepted, that it is acknowledged by candid Episcopalians that with the now recognised duty of the State to "deal out equal justice to all classes and creeds, the Church, on the one hand, has no shadow of right to the continuance of her present political ascendancy, and the State, on the other hand, has none to the maintenance of her present ecclesiastical control; and further, that, with the present just political toleration of all religious beliefs, or unbeliefs, in subjects of the realm, all equally entitled to political representation and influence in the secular Parliament and the secular government, the Church must at once face the alternative of either retaining her Establishment and repudiating the Faith, or retaining the Faith and repudiating her Establishment."*

There are, therefore, those who would, by the abolition of creeds and articles, so widen the basis of the Church as to render it comprehensive, or in plainer terms, latitudinarian; while others would submit to any change in its political status rather than that it should cease to be a witness to, what they deem to be, the truth.

The pressure from without, powerful as it may be, is, however, less influential than the operation of other causes within the Church itself. Each year in the Church's history is marked by events which make an indelible impression on the minds of its members, and an impression uniformly unfavourable to the continuance of the existing system. Now, it is litigation on points of doctrine or ritual, which elicits the declaration that "the union of Church and State is an anachronism, and ought to be swept away,"† and then it is the alleged "scandal" and "outrage" of an unpalatable episcopal appointment which suggests that "it is time for all who love the faith as it is in Jesus to think whether they had not better give up any temporalities, or any spiritual advantages which accompany them, rather than risk any repetition of such an infliction."‡

There are, in addition, other minds, less affected by particular incidents than by a comprehensive survey of the present condition of the Church of England, which see the necessity for "a reformation which shall lay the axe to the root of the tree of abuses and corruptions" § to be found within its pale, if it is to continue to exist either as an Establishment or as a Church. Hence originate schemes of reform which involve the absolute reconstruction of the Church, and for which not even those who propose them anticipate success. They "think it possible to exaggerate the perils‖ of the Church's position," and call for the energetic action of its members; but their suggested remedies are hopeless, and calculated only to convert discontented into despair.

These are the alarmists of the Anglican Church; but it has also calmer and more hopeful sons. *They*, too, admit that the idea is "more and more taking possession of the popular mind that religion must stand on its own merits, and on its own ground,"¶ and that "the tide has set in for disestablishment."** They do not wish either to resist, or to hasten a transition which they feel to be as "momentous as it is inevitable."†† They are simply prepared to accept it—if regretfully, yet without dismay; and, meanwhile, they counsel their fellow-members to make ready for the time when the Church's work must be carried on under new conditions, and each congregation "must bestir itself to a livelier and more earnest interest in the management of its own concerns."‡‡ Firmly persuaded that the essence of the Church's life is that which the State never gave, and which the State can never take away,§§ they have come to look upon its establishment as but a passing phase of its existence, to be presently forgotten in the contemplation of its increased purity and power. While, therefore, the Society has now to address itself to by far the most arduous portion of its work, it will do so under circumstances in the highest degree calculated to stimulate the energies, and to excite the hopes, of its supporters. It has now allies among politicians formerly either hostile or indifferent, and in religious communities to whose interests it was once thought to be opposed, but who now look to it as a deliverer. It has thousands of silent sympathisers among the thoughtful and the devout, who are not seen on its platforms, or reckoned among its avowed adherents. Time, opinion, events—all are on its side. Not friends alone, but opponents also, anticipate its triumph. The hour of triumph has, however, not yet come, and till then labour and endurance—vigilance and self-sacrifice—will be as essential as at any former period. As the supporters of this organisation have never been disheartened by failure, it is the earnest hope of its Committee that they may not be demoralised by partial success; but, realising their responsibility as leaders in this great enterprise, they may give themselves no rest until God in His providence shall permit them to witness the complete accomplishment of an object which has in view His honour, no less than the welfare of mankind.

The reading of the report was accompanied with many demonstrations of applause, and the Secretary sat down amid congratulatory cheers.

The TREASURER next presented the financial report of the Society, which exhibited a total income, including the balance from the previous year, of 7,697*l*. The expenditure had amounted to 6,072*l*., and there was a balance in hand of 1,625*l*. In reference to this balance, the treasurer remarked that, although it might seem to be large, it was not larger than they had had in some previous years, and that there would be a heavy charge upon it in respect of publications, for which the committee had made arrangements.

Mr. J. M. HARE then rose to move the first resolution as follows.—

That the Council receives and adopts the report of the Executive Committee and the treasurer's account, now presented. That it regards with feelings of unreserved pleasure and thankfulness the disestablishment, during a single year, of the Anglican Church, not in Ireland alone, but in the colonies of Jamaica and the Bahamas. It anticipates practical results of the highest value from the important precedents thereby established; while from the promptitude and the energy with which the members of the disestablished communities have accepted the responsibility now devolved upon them, it is strengthened in the belief, that those who are still connected with Established Churches will ultimately be prepared to abandon exclusive political privileges for the sake of enjoying the blessings of ecclesiastical freedom.

The chairman had called attention to the fact that Mr. Hare had been one of the first secretaries of the Anti-State-Church Association, and Mr. Hare, in moving the resolution, remarked that very few persons, who were present at the formation of the Society, could have anticipated taking part in a meeting like the present. He congratulated Mr. Miall especially upon the realisation of much to which he had then looked forward. Having referred at some length to the reference to Jamaica in the Report and the resolution, the speaker remarked that the vital principle, adopted there and elsewhere, must soon be applied throughout the empire. (Hear, hear.)

Mr. E. S. ROBINSON, M.P., having seconded the resolution, the Rev. JOHN GORDON, of Evesham, rose to remark upon the section of the report relating to Scotland, of which Mr. Miall and the Secretary gave an explanation.

The Rev. J. H. HINTON, M.A., as one of the oldest friends of the Society, said the object of the Society had still his heartiest sympathy. It was a pleasure and an honour to him to say a few words congratulating the Society upon its great success. He was now nearly in the eightieth year of his age, and might not live to see all its objects realised, but he prayed God to bless its efforts. (Cheers.)

Mr. UNWIN, of Colchester, after some remarks upon the successes of the Society, expressed his opinion that their foes rejoiced as much in those successes as they did themselves. He congratulated the meeting upon what had been done. The resolution then passed.

The Rev. R. SHELLEY moved the second resolution,—

That, having regard to the character of recent legislation, and to the present state of public opinion, the Council learns with approbation that it is the determination of the Executive Committee to prepare for such action as will raise for discussion, in a practical form, both in and out of Parliament, the expediency of applying to the Establishments of England and Wales and of Scotland the principles already adopted by the Legislature in relation to the Irish Establishment. That, in view of the labours and the difficulties involved in such an enterprise, the meeting trusts that the friends of free religion will continue to afford to the Society that faithful and untiring support which has hitherto so greatly contributed to its efficiency and its success.

Mr. Shelley, in supporting the resolution, said that he believed the Society had exercised great influence in educating the country upon this question. He believed that its policy now was to bring the Establishment question before the Legislature and the country. It had been said that the condition of Ireland was peculiar; but that was by no means the case. He believed that the grievance of Wales was very offensive; but, apart from grievances, it was a principle of justice that religion should stand by its own merits. As regarded the difficulties of the future, he believed that the amount of support which the Society received was as much as that enjoyed by the three or four Church Associations; but although it was so well supported and had achieved so much, it would still require all the aid that it could receive from its constituents. There were some Churchmen who would rejoice at disestablishment, but they would like to take the temporalities of the Church with them. (Hear, hear.) This was a danger with which they would have to deal. (Hear, hear.) The Irish Church had taken an enormous slice of Church property—(Hear, hear)—which could not be given again. There were also other parties in the Church, such as those represented by Dean Stanley and Sir John Coleridge, who had their supporters amongst the Unitarians. There was an idea in the body to which he belonged, in favour of a Comprehensive Church. The supporters of that idea were not numerous, but they were very powerful, and he thought that all the forces of the Society should be brought to bear to combat it. The Establishment was of a sufficiently heterogeneous character now, with all its divers creeds and sects. (Cheers.) Nothing could be gained in that direction by carrying out the Comprehension scheme. (Hear, hear.) The only way to solve the whole question was for the State to refuse power to any party, but to grant equal protection to all. (Cheers.)

Mr. JOSEPH SPENCER, in seconding the resolution, said that their past successes only led the way to new labours, which should be continued until no man suffered disabilities from any law.

After some remarks by Mr. JOHN ANDREW,

Mr. MIALL, M.P., said that he believed it would be incumbent upon them to deal with the exceedingly fascinating theory of Comprehension, but, at the same time, they would have to look well to their own position. Any form of intolerance, social, political, or ecclesiastical, which called forth moral coercion amongst themselves, would go a long way to draw persons towards the Comprehension theory. (Hear, hear.) They must look to themselves, and whatever happened must, above all, remember that

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* The Fourth Nicene Canon and the Election and Consecration of Bishops. By the Rev. J. B. McClellan, M.A., Vicar of Bottersham.

† Rev. A. H. Mackonochie. ‡ Dr. Pusey.

§ The Rev. D. J. Vaughan, Vicar of St. Martin's, Leicester.

‖ The Rev. J. C. Ryle. ¶ *Church Review.* ** *Guardian.*

†† The Rev. Dr. Vaughan, formerly of Doncaster.

‡‡ Dr. Vaughan. §§ Rev. Canon Liddon.

they were not governing the world, but that God was governing it. (Cheers.)

Mr. JOHN BENNETT and Mr. F. TUCKETT made some remarks, and the Rev. JOHN PILLANS said he wished he could believe that there was no real danger from the theory of Comprehension. It seemed to him that there was some, though perhaps, not very great, in respect to their latent principles. He thought that they might meet with formidable difficulties in this line. If they met those difficulties properly they would have a great occasion for educating the people, so as to enable them to fall back upon principles, and to apply them in many directions.

The Rev. E. WHITE did not deny the danger of Comprehension, but as he thought that it could only be accomplished by everybody giving up something, when any pressing question arose, the result would be what was represented by the algebraical quantity of x. (Laughter and cheers.)

The Rev. ISAAC DOXSEY, having suggested that something more might be done to bring this question before the different denominations,

The CHAIRMAN replied to some of the observations that had been made. The resolution was put, and unanimously carried.

The third resolution was proposed by Mr. ILLINGWORTH, M.P.

That the Council approves of the steps taken by the Committee to secure a further amendment of the Burial Laws, by extending to other than ministers of the Establishment the right of officiating at interments in parochial churchyards. That the principle of the bill brought in for that purpose having been affirmed by a decisive majority of the House of Commons, it expresses the hope that the measure will, without any material alteration of its provisions, shortly become law.

Mr. ILLINGWORTH, in proposing the resolution, expressed his unfeigned pleasure in the position of the Society. It had accomplished the most difficult half of its work. (Cheers.) Referring to the collateral questions at present before the House of Commons, he remarked that the treatment they received exhibited an entire change of feeling amongst Churchmen. Men were beginning to talk of Dissenters as equals, and ceasing to look down upon them. As an indication of this, he referred to the Burials Bill, which, he believed, had escaped the dangers that were supposed to surround it, and now promised to be not only a satisfactory bill, but a great boon. (Cheers.)

After Mr. Illingworth's speech, a discussion upon the Burials Bill took place, in which many members of the Council joined. The Rev. G. GOULD, of Norwich, stated that it was at his instance that the first bill upon this question was introduced into Parliament. The Rev. W. GRIFFITH, of Derby, spoke strongly against granting fees to clergymen. The position which the Society had taken upon this question was very ably explained by Mr. W. H. MICHAEL, and the bill was further defended by Mr. Miall and Mr. Bennett. In the course of the discussion which followed, the Rev. G. D. Macgregor, Mr. Robinson (who spoke strongly in favour of Nonconformist ministers taking fees), the Rev. F. Stephens, of Croydon, Mr. Hall, of Shoreham, the Rev. E. White, Mr. Carvell Williams, the Rev. G. Gould, and Mr. Tuckett took part. There were strong expressions used as to Nonconformists being compelled to pay fees to clergymen who performed no duties, and some dissatisfaction was expressed upon this point. After a very vigorous discussion, however, the resolution was unanimously carried.

The fourth resolution, as follows, was moved by Mr. MIALL, M.P.:—

That holding it to be essential to the welfare of the nation that all national institutions for educational purposes should be based on equitable and unsectarian principles, the Council regards with great satisfaction the passing of the Endowed Schools Act, and the introduction by Her Majesty's Government of an effective measure for the abolition of Ecclesiastical Tests in the Universities and colleges of Oxford, Cambridge, and Durham. That it earnestly trusts that the last-named measure will be so energetically supported both in and out of Parliament that its adoption may be ensured during the present session.

Mr. MIALL, in moving the resolution, referred especially to the faithful and loyal conduct of the Oxford supporters of University reform. He thought the present bill a tolerably fair representation of the views and wishes of the Society. Anything in the shape of obstruction by tests, &c., was put an end to, and all the advantages of the University were open to all persons without respect to religious profession. (Cheers.) Mr. Miall, in order to explain the measure to the Council, read the third clause of the present bill, after which he remarked that if such a clause had been proposed at an early stage, the opposition which it would have excited could hardly have been overcome. He believed there would not be the smallest difficulty in passing this measure in the Commons, and that the Lords would hesitate to reject it. So, the cruellest oppression which the Established Church had ever exercised over Dissenters would be removed. (Hear, hear.)

The resolution, having been seconded by Mr. WRIGHT, of Birmingham, was carried.

The next resolution was as follows:—

That the Council unites with the Executive Committee in condemning those provisions of the Elementary Education Bill now before Parliament, which relate to the subject of religion. That it regards it as the duty of the Legislature to prevent as far as practicable, local conflicts to secure the ascendancy of particular religious communities, the imparting in such schools of sectarian instruction, and to prevent any infringement of parental rights, or any violation of the rights of conscience on the part of ratepayers. That the Council trusts that the proposed modifications of the bill will be carefully scrutinised, and that there will be no relaxation of vigilance or of energy, until it has assumed a satisfactory shape, and has received the sanction of the Legislature.

This was moved in a few words by the Rev. T. LLOYD, of St. Ives, and seconded by the Rev. JOHN GORDON, of Evesham, and unanimously carried.

After a hearty vote of thanks to the Chairman, moved by the Rev. F. TRESTRAIL, and seconded by Mr. ELLINGTON, the Council separated.

The members of the Council then proceeded to dinner; after which, the CHAIRMAN proposed the healths of the members of the Council, of the Secretary, and Mr. Skeats, and of the Society's agents. The Rev. J. Gordon, Mr. Carvell Williams, and Mr. Andrew responded—the first-named gentleman delivering a powerful speech on the education question.

THE SOIREE.

The annual *Soirée* of this Society was held at Freemasons' Hall on Tuesday evening, the 3rd inst. About 400 persons sat down to tea. Among those who were present were Mr. Illingworth, M.P., Mr. McLaren, M.P., Mr. Miall, M.P., Mr. Robinson, M.P., Mr. Richard, M.P., Mr. Osborne Morgan, M.P., Rev. H. Allon, Rev. Mark Wilks, Mr. W. Edwards, Rev. J. Pillans, Rev. Ll. Bevan, Dr. Underhill, G. Ashworth, Esq., of Rochdale, Rev. G. Macgregor, Mr. Potto Brown, of Houghton, Mr. Bantock, of Wolverhampton, and a large number of the Society's provincial friends.

At seven o'clock, Henry Richard, Esq., M.P., who had been appointed to take the chair, not having arrived, the chair was taken by William Edwards, Esq.

The SECRETARY (Mr. J. Carvell Williams), in giving a summary of the report, said: Ladies and Gentlemen,—It is the habit of the present Lord Chancellor of the Exchequer to tantalise his audience by withholding until the last possible moment the information which he knows will afford them the greatest amount of gratification. I shall to-night, in discharge of my duty as representing the Executive Committee, reverse that process, and begin the little I have to say by acquainting those of you who may not already be aware of the fact, and by possibly reminding some others that, since we met twelve months ago at our annual meeting, may have forgotten it, three Church Establishments have been abolished. (Applause.) One of these, of course, is the Irish Church Establishment, and when we last met the bill for putting an end to that Establishment was in Committee in the House of Commons. The bill occasioned but little anxiety to its friends, so long as it remained in the House of Commons. It was sent up by a large majority on the third reading to the House of Peers, and then for a time the bill undoubtedly was in jeopardy. The second reading was assented to, but assented to on the part of the majority with the avowed determination that they would do their best to alter the character of the bill in committee, and the character of the alterations was this:—They wished to increase the compensation to the Church about to be disestablished, in other words, to enrich the Church by spoliating the nation; and as you remember, they executed that purpose, so that when the bill came back again to the House of Commons, it reserved to the Church of England in Ireland a very much larger amount of national property than the Government intended; and not only so, but the House of Lords, if not led on by the bishops, at least with their co-operation, had agreed to certain propositions, the effect of which would have been ultimately to have led to the endowment of all denominations in Ireland. Of course, when the bill assumed that shape, it was felt that those who supported it in the House of Commons had some of their work to do over again. The Government, to its great honour, it should be said, never hesitated as to the course it should pursue. (Applause.) It stood by its original measure with unhesitating fidelity, but it was needful that it should be supported by the public, and therefore the committee of this organisation felt that the duty which devolved upon them at that time was to point out to the country the effect of the amendments made in the bill by the House of Lords, and especially to make it very evident that the country understood the details of the bill very much better than my Lord Salisbury chose to insinuate that they did, and at least had quite made up their minds that no scheme for concurrent endowment should, with their consent, pass the Legislature. Thus supported, the Government, with the House of Commons, replaced in the bill the provisions which had been taken from it, or so modified the measure that it should be restored to its original shape, although it was felt to be needful to make some concessions to the opponents of the bill. Then, on returning to the House of Lords, came the most critical period in its history, and for some four-and-twenty hours it was thought that the bill must be abandoned by the Ministry. Ultimately their Lordships deemed it prudent to surrender, and as the final issue the bill was passed into law. That bill, in the judgment of the committee, though an admirable bill, is not one of the best which could possibly be conceived or drawn, because, in their view, it gives to the disestablished Church more property than is either good for the nation or good for itself. (Hear, hear.) Nevertheless, the bill is an effective one in this respect—that it disestablishes the Church of Ireland completely. It also asserts the right of the State to dispose as it pleases of Church property, and it gives to the Church in Ireland unrestricted liberty for the management of its affairs, and so in a single session of Parliament, by the passing of a single measure, that which years ago was said to be impossible has been proved to be practical and comparatively easy. Church and State have been separated, and henceforward the idea will be one of the familiar political ideas of the time; and although there will be large numbers of the community who will still look forward to the application of that principle to other churches with great anxiety, it cannot possibly fill them with an amount of alarm equal to that with which they were agitated, when the Irish Church Bill was submitted to the Legislature. The second Church Establishment which has gone, what will ultimately prove to be the way of all Church Establishments, has been the Establishment in Jamaica. It happened by a most fortunate coincidence—perhaps it would be more correct to term it providential—it happened, that the very year which witnessed the abolition of the Irish Establishment, was the year in which the Clergy Act was to expire in Jamaica, and that Act being the principal Act which constitutes the Jamaica Establishment, after the Liberal Government in this country resolved to abolish the Irish Church, they could not with any consistency propose a renewal of any Establishment in Jamaica. Nevertheless, on the principle that it was their duty to assume nothing, but insure everything, the Committee of this Society resolved that they would take the proper steps to prevent the compromise in such a way as was shadowed forth at home. A deputation waited upon Lord Granville to tell him that if he wished to do justice and insure peace in Jamaica, he must be content to abolish an Establishment altogether, and to have nothing in its place. The answer of Lord Granville was, as usual, somewhat oracular in utterance, but the deputation went away under the impression that they had practically succeeded in the accomplishment of their object. Four months later a rumour reached them that the Governor of Jamaica intended to propose the subsidising of all sects in the island. Of course the Committee were on the alert, and communicated with their Jamaica friends, and with the Government, and with other public men in this country, and sounded, in fact, a note of warning with regard to consequences which would inevitably follow the introduction of such a measure. Afterwards, when concealment was no longer possible, it was announced by Sir John Grant, the Governor of Jamaica, that he at one time had desired to retain the Establishment, but to reform it—to make it less costly and more efficient; but the Colonial Office objected to that, because it was not consistent with the principle of religious equality. Then he proposed a plan which was to grant a sum of money annually to all religious denominations in Jamaica for the purpose of planting and supporting missionary stations throughout the island. When that plan was submitted to Lord Granville, his lordship, who had come fully to understand the sentiment of Jamaica Dissenters and Dissenters at home, instructed Sir John Grant that while he himself approved of such a proposal, it was useless to submit it unless he had the concurrence of the Jamaica Nonconformists; and, of course, he did not secure that concurrence, so, to use his own words, disestablishment and disendowment pure and samply became the only practicable policy, and on the last day of the last year that Establishment ceased practically to exist. Since then the Churchmen in Jamaica have been doing what the Churchmen in Ireland have been doing—setting their house in order, and exerting themselves for its reconstruction, and for furnishing it with adequate funds. The third case of Church disestablishment which has this year been effected, is the disestablishment in the Bahamas. The Act passed in that colony resembles the Irish Act in very many material respects. It puts an end to the salaries of the clergy, the churches cease to be a charge on the revenues of the colony, and all the laws affecting the Church of England are abrogated. It gives by way of compensation to the clergy only their salaries for seven years. It may be added, that there are other colonies in which an agitation is at this time proceeding for the accomplishment of the same result, so that during the past year in Victoria, at the Cape of Good Hope, in British Guiana, in Ceylon, and in Honduras, the principle for which we have been contending at home, has been contended for, with equal vigour, by our fellow voluntaries in the colonies, and it may be safely predicted that before a very few years have passed there will not be a single colonial church establishment throughout our colonial empire. The Committee of this Society, although it is popularly supposed to be always at work, does have a little holiday in the summer, and after the recess of last year the committee met and asked themselves the question, "What next?" They felt they were in a position very different indeed from that which they had ever occupied before, and that it would become them to prepare for the adoption of measures of a more aggressive kind than it would have been politic to have initiated at any earlier period, and at length had arrived at the conclusion that both policy and principle required that they should raise the cry of disestablishment everywhere—(loud and prolonged applause)—not attacking the Church in Wales or the Church in Scotland, but attacking the Establishment principally in its stronghold in England—(renewed applause)—that it should henceforward so work as to bring men to the conclusion that disestablishment was an event comparatively near at hand and for which they must carefully prepare. They therefore resolved that soon as ever the fitting moment seemed to arrive they would initiate, so far as it was possible for them to do, some movement in Parliament which should openly assail the Church Establishment in this country. They, however, concluded that it would not be politic to make such an attack during the present session. They had some mercy on the House of Commons, who during the two previous sessions had had their

time and energies occupied by an ecclesiastical question to a far greater extent than the members of that House desired, and moreover they thought it important that they themselves and their friends throughout the country should be prepared for the agitation which so grave a question as this would undoubtedly bring about, and therefore from this time forth they intend to bend all their energies to preparation for themselves, and preparation on the part of their friends, with a view to a struggle which may be more severe, though it may ultimately be as successful, than that which has so lately ended. The Committee further resolved that it would be their duty to continue to press upon Parliament specific measures embodying to a greater or less extent the principle of religious equality; especially that they should watch all the proceedings of the Legislature which had any bearing upon ecclesiastical questions. There are some people I know who have an impression that the Liberation Society might safely be dissolved, though those who are best acquainted with its working, what it does publicly, and with a great deal more that it does privately, have a full conviction that, if the Society were to sleep for four-and-twenty hours, some mischief in some quarter would certainly ensue. This session the Committee have been exerting themselves to secure an alteration in the law relating to the burial of the dead. Most of you know that all parishioners have the right of interment in the churchyards, but that the parochial clergy have a monopoly, so far as the right of officiating at the interment of the dead is concerned. Mr. Hadfield brought forward a measure last session, but he was unable to press it forward for lack of time, and he wished this session that it should be put into the hands of a younger man. It could not possibly be in the hands of a better person than Mr. Osborne Morgan, who consented to take Mr. Hadfield's post. A bill was introduced and read a second time this session, with the large majority of 111. It was then referred to a Select Committee, and it is now being subject to manipulation at the hands of that tribunal. The Secretary then went on to state that he did not think this question would require to be agitated for anything like so long a period as the question of the abolition of Church-rates. They had to congratulate themselves on the passing of the Endowed Schools Bill; and if he did not read the signs of the times incorrectly, they would be able to congratulate themselves soon on a more important measure—the bill for the abolition of the University Tests. (Applause.) After stating the circumstances connected with the introduction and subsequent course of this bill in Parliament, Mr. Williams said he did not think there would be much pressure needed to secure its passing in the House of Commons. But there was a certain other place which possibly might require some of the gentle pressure which proved so efficacious last session. (Applause.) The Committee had recently been engaged very much in the discussion on the elementary education bill, and it had been as great a difficulty as it had been to other sections of the community. Without entering on the merits of the question, the Committee were of opinion that the bill, as it stood, was one which could not possibly be accepted by the friends of religious equality. (Loud cheers.) It must be amended very considerably. Just at this moment there was a lull in the history of this question. The Government had promised that it would produce amendments which it intended to propose in the bill, and therefore the committee had to bid the members of the Society be on the watch, so that if those amendments should not embody the views which they thought they had a right to urge, they might be prepared, if necessary, to take the field and give the Government some further light upon the question. With regard to the finances, the treasurer had the satisfaction of reporting a balance in hand of 1,600*l*., every tradesman being paid who could be induced to send in his bill. It was not to be supposed, however, that fresh funds would not be required. The Society were about to issue an entirely new set of publications suited to the present aspect of the question, and the production of those publications would require a very large portion of the balance. There were other circumstances to which he need not advert, which would render it necessary to use every shilling of the balance. He referred to this matter of the finances in order to disabuse certain persons of an error into which they had fallen, namely, that the work of the Society was so nearly done, that it did not require any more of their liberal support. He hoped this feeling was confined to very few of the Society's supporters, and that all those who had worked with them so long and with such self-devotion, would desire to be with them to the end. (Applause.)

HENRY RICHARD, Esq., M.P., having arrived during the last speech, took the chair.

The CHAIRMAN: Ladies and gentlemen, I very much regret that owing to unavoidable circumstances I was not able to be here to take the chair punctually at the beginning of this meeting, but no one has so much reason to regret that, perhaps, as myself, because, as the few remarks I intended to address to the meeting were founded on a private inspection with which I was favoured of Mr. William's report, I hoped that coming before him I might be able to avail myself of his materials. But now, having missed my opportunity, I find the bread completely taken out of my mouth. (Laughter.) But looking at the ample and singularly interesting programme of proceedings prepared for us by our indefatigable Secretary, I feel that in any case it would not be wise or becoming for me to trespass upon your time and attention for more than a very few moments. In comparing the position we occupy now with that which we occupied when this society started into existence about a quarter of a century ago, it is impossible not to be struck with the marked, I may say the marvellous progress, which has been made with respect to the recognition and acceptance of the principles which this Society was found to promote and establish. The men who at that time associated withemselves together in this enterprise, of whom I have the honour to be a humble unit, were comparatively few in number, and among them assuredly there were not many wise men, according to the flesh, not many mighty, not many noble. The great world without scarcely noticed them at all, or if it did notice them occasionally and incidentally, it was only to treat them with the most sovereign and absolute contempt—a contempt which disdained to observe or to inquire, and of course, utterly misapprehending both our principles and our aims. They were regarded as a kind of forlorn hope of Nonconformity, and many of their own friends held carefully aloof from them, some pitying them as impracticable visionaries and others denouncing them as troublesome agitators. But all this has now changed. We find some very dear friends of ours—for they always were dear to us, even when they differed most widely from us—whom we failed to enlist for years in our ranks, are now coming forward of their own accord with smiling and exulting countenances, rubbing their hands and saying,—"How well we are getting on!" (Laughter and cheers.) And the principles themselves are almost in danger of becoming fashionable. (Renewed laughter.) We see them accepted by the leaders of thought. Many of the leaders in our own and other countries we find have proclaimed them with startling distinctness from some of the high places of society. We find them advocated and defended by deans and chapters and Church dignitaries. We find them embodied in legislation by Ministries, and carried with overwhelming majorities by Parliaments; and I am not sure that we are altogether free from the risk of seeing the time when they will even be blessed by the bishops. (Laughter.) Now, if I refer for a moment to some of the measures that we have been, partly at least, instrumental in carrying, to some of the steps we have made in advance, it is not, I assure you, in any spirit of boastful sectarian exultation, for I hold—and this is a matter to me of deep satisfaction—that the victories we have won we have not won for ourselves merely, but permanently for the cause of truth and justice, and freedom and humanity. (Cheers.) Well, looking back across these five-and-twenty years, what do we find? We find, first of all, the pitiful and insulting *Regium Donum*, which so long degraded our character and fettered our freedom as Nonconformists, has been withdrawn from the estimates. We find offensive declarations imposed upon Protestant Dissenters, upon Roman Catholics, upon Jews—for in this matter we did not work merely for ourselves, but for all who, like ourselves, were sufferers for conscience' sake; we find the offensive declarations imposed upon them, and which stood in the way, and were made to stand in the way, of their being admitted to the enjoyment of equality and of civil privileges with their fellow-subjects, have been abolished. Church-rates in England, and ministers' money in Ireland, have become things of the past, to be followed, I hope, before long, by the disappearance of similar imposts in Scotland, which have been borne with a degree of Christian forbearance that has been most exemplary on the part of our Scotch friends. (Cheers.) Changes in the burial laws have been effected, by which a religious equality has been secured in the new parochial cemeteries; and this, also, is about to be perfect, I trust, by the measure which is now in the hands (and it could not possibly be in better hands) of my honoured friend and fellow-countryman, Mr. Osborne Morgan. The University of Oxford has, during that time, been opened to Dissenters, and the right to take degrees, both in Oxford and Cambridge, has been conceded; and now the bill that has just been placed upon the table of the House of Commons by the Solicitor-General—(I use his own language, for it is impossible to use language more emphatic)—abolishes absolutely all religious restrictions and tests in the universities and colleges alike, and leaves the Church of England on an exactly equal footing with every other religious body in the country, so far as the operation of the law is concerned. And, finally, we have disestablished and disendowed the Irish Church, without violence, or revolution, or any more serious danger than a temporary rebellion on the part of the House of Lords—(laughter)—which, to do them justice, was soon followed by a panic and repentance. Mr. Williams has already referred to certain other measures of a similar kind that have been passed in Jamaica and in the Bahamas. Now, Sir—(laughter)—"Ladies and gentlemen," I ought to say,—you will excuse me, but I am so little accustomed to occupy the chair that I am imagining myself to be addressing some imaginary person who is acting as chairman—(laughter),—Ladies and gentlemen, the great advantage to my mind of the disestablishment and the disendowment of the Irish Church was this: it was a measure important and memorable for what it did, and still more important and memorable for what it implied—(Hear, hear);—for in that measure there was distinct legislative recognition of certain great principles which are susceptible of, nay, which imperatively require—application in other directions than that particular instance to which they were applied then. (Cheers.) Most assuredly I see no reason why the same principles which justified the disestablishment and disendowment of the Irish Church should not justify the disestablishment and disendowment of the English Church—(Hear, hear)—and emphatically and especially of the Welsh Church. (Cheers.) And I must take leave, really, to warn my English friends that we in Wales, having attained to a certain position in regard to the Established Church there, and having pretty well made up our minds, are not disposed to be put off, and to be told that nothing can be done in Wales until you have made up your minds what you are determined to do in relation to Church Establishment in England. I see no reason why we should have your dead weight hanging upon us until you have, by some slow processes, worked up your courage "to the sticking point." We think we have a right, being ourselves a separate nation, distinct from you, though we are happy to be associated with you under one Constitution—(laughter)—distinct in race and in language, and having through a hundred or a hundred and twenty years, been taking care of our own religion with no help from the State, and without help from England—we consider ourselves entitled to have an opinion of our own as to what we ought to do in regard to the Church Establishment. It is not the Church of Wales, but merely the Church of England in Wales. Well, gentlemen, I think we have reason, therefore, to be satisfied with the progress which things have made; but, perhaps, in no respect is this change more significant than in the altered tone taken—I will not say by our enemies, but by our friends who have hitherto holden different views with regard to establishments. There was a time, and not a very distant time, when we were met with nothing but shrieking anathemas and denunciations; but now there are many good and wise men belonging to various sections of the Church of England who are looking the question of disestablishment fairly and calmly in the face, and are coming to the same conclusion as ourselves that the change is not only inevitable, but that it is a change that is to be desired rather than to be deprecated. I say this, that we have every reason to be satisfied with the progress we have made. If there is one man who during the last session of Parliament I felt disposed to envy, it was my honourable and honoured friend the member for Bradford; for after working for a quarter of a century through evil repute and through good repute, in the midst of the reviling of foes and the lukewarmness of many friends, steadfastly holding on his way with rare ability, with unshaken constancy of purpose, with high sublime faith in truth and in God, he lived to see, perhaps beyond his own sanguine expectations, the principles which he had done so much to promote, actually being embodied in the legislation of this country and carried by almost universal acclaim. I trust my honoured friend will live to see still greater triumphs with regard to the work in which he has laboured so long and so admirably. (Cheers.)

The Rev. F. TARBERAIL moved the first resolution, which was as follows:—

That this meeting regards with mingled joy and thankfulness the issue of the Society's labours during the past year—a year rendered memorable by the disestablishment of the Churches established by law in Ireland, Jamaica, and in the Bahamas; as well as by the occurrence of other events calculated to prepare the mind of the nation for the complete accomplishment of the Society's objects.

He said: We were sometimes apt to forget the men who led the way in matters of great reform. All honour to such men as Dr. Cox, who first thought of the liberation of religion; all honour to such men as Dr. Price, who stood by it up to the last hour of his life; all honour to such men as John Burnett, who never failed to advocate it; and he might say all honour to the whole who were present at the birth of the Society. With regard to Jamaica, they ought all to be thankful that, by the providence of God, Sir Peter Grant was placed in the position he then was, after the labours of the Royal Commission. When he was called to the head of affairs there, it was a post of such extraordinary difficulty, that the value of his services could only be understood by such persons as made themselves acquainted with the facts. When the final despatch came out with regard to the disestablishment of the Church, he sent to see the senior missionary of the island, and he asked if there was the slightest chance that the Nonconformist bodies of Jamaica would admit the scheme. The reply was that there was not the smallest chance—there was not a man throughout the island who would receive a single farthing for the preaching of the Gospel of the grace of God. The matter was settled then and there, and when the Act expired the Establishment fell. He could not help admiring the self-denying conduct of all the brethren in Jamaica, of all the denominations, in regard to this particular matter. We could not understand the difficulties through which they had to pass, but they had passed through them with a manly constancy to the principles which they had been taught.

ALFRED ILLINGWORTH, Esq., M.P. for Knaresborough, in seconding the resolution, said: I ought, in the first instance, to say that I am unexpectedly called upon to address this meeting, and to express a personal regret that the gentleman, also a member of Parliament, who would have been in my place, is unwell, and therefore, unable to attend. I think it is just possible we may get into too exultant a mood; at any rate, it does not exactly suit my disposition. I am always rather at home when I am looking forward to the future fight. There is a part of the resolution which has a significance in reference to the future, "the occurrence of other events calculated to prepare the mind of the nation for the complete accomplishment of the Society's object." There is no doubt that the Executive Committee of the Liberation Society acts upon the prin-

ciple of believing nothing done while anything remains undone. At the same time, we ought to be thankful to the overruling Providence, who has used our weak efforts in conjunction with the untold multitude of events, all pressing on in the same direction, which have brought about the grand results over which we are triumphing to-day. This Society and those who have most to do in conducting its operations, would not be so vain as to imagine that it had the principal share in the great victories which have been accomplished. The condition of Ireland, the action of the Church there, and of the Church in England, and many other circumstances have all been conspiring to bring about the change which has taken place, and I think we ought on every occasion like the present to do honour to such men as Mr. Gladstone and Mr. Bright—(Cheers)—Mr. Bright in particular—(Hear, hear)—whose impaired health we all deplore, but for whom we anxiously pray that he may soon be restored again to his wonted health, to return to that post of honour and duty in which he has been so conspicuous in the past; and many other men who in times past, when things did not look so promising as now, never faltered in the work they were undertaking; and I join with our Chairman in congratulation of our friend Mr. Miall in the happy position in which he must find himself to-day—finding the work of a whole life so nearly accomplished. Referring for a moment to the work we have to do, every observant mind must be struck with the number of agencies at work in our favour. In fact, it is just like the going round of Jericho. We have gone round six times, and I believe we shall soon be enabled to blow the last blast. All that is required on our part is to avail ourselves of the agencies that are at work to direct the affairs in the right channel, and it is inevitable, notwithstanding all the attempts at evasion and comprehension, and all the other compromises which will be attempted by other parties connected with the Church and State, we shall realise the whole object of our enterprise and secure for the English people that grand condition of things in which the State shall be confined to the management of its own affairs, and it shall be left to God and His agents in this world to conduct the religious part. There is at the present moment in the House of Commons a change that no one outside the House is capable fully to realise. Instead of the few men as was the case a few years ago, being the only representatives of the Nonconformity or free Churches, we find the great majority of us either actually identified with the Liberation Society or carrying out its work in our own way, and which are meeting with sympathy among Churchmen. It was truly remarkable last session in Parliament to find men who by no means wished to identify themselves with the Libera tion Society, desirous of doing away with all religious establishments, saying that the bishops cared for nothing but money, and that they were a disgrace to their order. We shall be sure of their votes whenever the time for conflict shall arrive. In the meantime we must all be aware that there is a great preparatory work to be done in the country. The time may be short and the opportunity for carrying out our whole enterprise may present itself soon er than some of us are aware, and therefore it behoves us to be very diligent till we attain this object.

The resolution was then put and carried unanim ously.

The Rev. HENRY ALLON moved the second resolution, which was as follows :—

II.—That, holding it to be essential to the welfare of the nation that all national institutions for educational purposes should be based on equitable and unsectarian principles, the meeting regards with great satisfaction the passing of the Endowed Schools Act, and the introduction by Her Majesty's Government of an effective measure for the abolition of ecclesiastical tests in the universities and colleges of Oxford, Cambridge, and Durham. The meeting is, however, of opinion that these principles will be violated by the practical operation of the bill for the promotion of elementary education, now before Parliament, and expresses the earnest hope that the measure will be materially modified before receiving the sanction of the Legislature.

He said he thought as Nonconformists they might congratulate themselves on the great group of questions that were in process of solution, some of which had been so satisfactorily solved as to give an almost conclusive earnest as to the manner in which the rest should be disposed of. He thought they were safe in hoping good things for the future, in spite of all that Mr. Illingworth had said, and he thought they were entitled to speak jubilantly, calmly, and wisely, not forgetting the things that were before, but neither altogether forgetting the things that were behind. Perhaps it might be permitted to him to say that although the principles involved in these great questions were the traditions of many generations, although one or two centuries ago our fathers suffered martyrdom for them, and although, perhaps without exception, every conforming church for the last two hundred years had been practically a Liberation Society, yet this association in particular might claim any small part of the prize in regard to the present state of things. It had happened as perhaps was inevitable to all associations, to be unduly disparaged in its early efforts; he would not say that it was unduly praised in its success. It was said of the torch of truth that the more it was shaken the brighter it shone, and it was generally better for us that our first crude attempts thould be unsuccessful. He had been warned by the Secretary not to touch on what might be considered as somewhat delicate ground, and he had been desired to be rather tender of weak conscience men. He did not think of that. If the meeting would permit him he would say all he that was in his heart. (Cheers.) He knew there was a great difference of opinion as to the province of Government in relation to education. They might congratulate themselves on the almost wonderful spread of liberal sentiment in relation to this matter. He did not know anything that was more surprising than the change that had passed over the spirit of their "dream" during the last six or twelve months. There were some who were so inherently conservative that although free trade might revolutionise the commerce of the country and multiply it a hundred fold, they would still remain protectionist to the end. They must not be surprised therefore if they failed to the very end to win the suffrages of individuals who were by nature and constitution conservative. Such men by the very nature of things could by no possibility become liberal. Yet he had been astonished at the liberality of sentiment expressed by clergymen on all hands; men who a few years ago were so accustomed to a religious supremacy, so imbedded in the self-complacency of religious prerogative, that they would not so much as look upon the pleas which Nonconformists put forth. There were two points to which he might take exception in regard to the measure which was brought forward by Her Majesty's Government upon the subject of education. The first was the constitution of the Educational Board, and the second was the provision in respect of the religious clauses. As to the constitution of the Board, he thought the proposition would, if carried out, make the Board too small and too local in its construction, and he suggested that a wider area should be taken, and that instead of parochial boards, the Board should be taken either from a whole county, or from a considerable district in it. (Cries of "No, no.") That was his opinion; and if it was not the opinion of those who heard him, he wished they would endeavour to furnish a solution of the difficulty which would be somewhat satisfactory. Then as to the clauses respecting the religious education, every one had taken objection from the first to the utter inefficiency and absurdity of the proposed conscience clause, and, next, to the iniquity and injustice of entrusting the choice of a denomination to a local board. Those two points were fatal to the bill, and earnestly as he hoped the measure would pass, if these clauses were not to be altered, he for one would wish to see the bill rejected. He considered the Time Conscience Clause an exceedingly pernicious thing. It was necessary to make a distinction between schools that had been called into existence in connection with the Committee of Privy Council and the schools that were to be called into existence under the provisions of Mr. Forster's bill. The schools that had been called into existence were produced commonly by the religious denominations of the country. They had contributed the great bulk of money to support them, and in fairness there ought to be a distinction made between those and the new schools. As to the new schools, every citizen, simply as a citizen, had to pay his school-rate. He was forced to pay his school-rate, and, therefore, on this ground they should all agree that those schools should be schools for citizens, and not for any one denomination. The school board should be constituted of citizens. Neither clergymen nor Dissenting ministers, as such, should have an *ex-officio* place on the school board. The teacher should be elected as a citizen, elected in virtue of his intellectual and moral—and he ventured to say with perfect fidelity to the principles he had laid down—in virtue of his religious qualifications for his work. He would propose what he believed was about to be proposed as an amendment upon the bill, that all sectarian formulas of all kinds should be excluded from these primary schools; next that a conscience clause should be in operation and made dependent upon the wishes of the parents even to the extent of excluding the reading of the Bible, if necessary. As soon as these two provisions were made, he would leave the teacher of the school a perfect freedom to teach religiously. (Cries of "No, no.") Well, that was his view of the only possible solution of the difficulty. He thought no practical disadvantage could by any possibility result, for they must remember that the teacher would be under the control of a public opinion, under the control of a large educational board; and although it might be said with very great truth, that if the teacher was a religious man and had any degree of religious earnestness in him, he would read the Bible to the children, and put his own construction upon the meaning of different passages, yet he, (Mr. Allon) would say, "So be it." The checks which he had suggested would prevent any evil. If the teacher was a sectarian teacher, his tenure of office under such a board as he had suggested would be very short.

OSBORNE MORGAN, Esq., M.P., said: Mr. Chairman, ladies and gentlemen,—I have great pleasure in rising to second the resolution which has been so ably proposed by my friend Mr. Allon. Gentlemen, in these days, events move rapidly, and the interest even of a great measure is forgotten very nearly as soon as the measure itself becomes crystalised into a law. But we must not forget that the Endowed Schools Act, which is the first measure referred to in the resolution which I have to second, did involve and does involve a principle of the very gravest importance, and that that principle is neither more nor less than this, that property given for educational—that is for national purposes—is stamped with a public trust, and that it is not a thing to frittered away for the benefit of individuals, still less a thing to be monopolised for the aggrandisement of a dominant Church. (Loud applause.) Gentlemen, that principle—I might almost call it that sacred principle—which was established by the Endowed Schools Act of last year, I hope to see carried out upon a wider field, and with still greater results by the University Tests Act of this year. (Hear, hear.) This is the first time that I have had the honour of appearing at the meetings of your Society. Indeed, it was only last year I became a subscriber to, and a member of, your Society, but I think I may claim, in this respect and as regards this measure, at least, of being a veteran liberator; for I believe it is, almost to a day, ten years ago since a very small body of men met together in my chambers to lay the keel, if I may say, to that very measure—to put into flesh, and blood, and form, and shape, the very principle which has culminated in the University Tests Act of this year. I remember it as if it was but yesterday. My honourable friend Mr. Miall, was one of them, and I recollect almost every word of the speech he then made. There were other gentlemen present who have not been equally successful, but who, I do hope, will be equally successful, in finding their way into Parliament. You, Mr. Chairman, I am sorry to say, I had not the honour and pleasure of knowing, or I am quite sure you would have been there too. But we then and there laid the keel, if I may use the expression again, of the measure which, I trust, is about to pass into a law. Gentlemen, you have no idea—I was reminded of it by what my friend, Mr. Trestrail said in his eloquent speech—you have no idea how exceedingly cautious and timid our first beginnings had to be. I was turning over the programme of certain meetings of our association the other day, and I was astonished on looking back upon them from the present time to see how very small we were obliged to sing. We were accused of being foes to religion; we were accused of undermining Christianity, just as if religion could not take very good care of itself, and as if Christianity which covered the world could be in any danger from an Act of Parliament. (Loud applause.) But I am happy to say we have lived to see principles, which we hardly dared to whisper under our breath, proclaimed upon the housetops. So it is that the paradox of yesterday becomes the truth of to-day and the truism of to-morrow, and we have all, every one of us, in and out of the House of Commons—Liberals, advanced Liberals, and moderate Liberals—awoke to the fact that the only way of dealing with this University Test matter, is to do what? To abolish those tests altogether; and I hope to live to see the day when the disgraceful—I can call it by no other word—system will be abolished, under which a young man of seventeen or eighteen was obliged—that has been abolished, but it is still enforced in regard to men a little older—when a young man of two-and-twenty was obliged, as the price of his obtaining an admission and a fellowship or a degree, to subscribe his belief to a parcel of theological jargon which, in all probability, he had never read, and which, if he had read, he certainly never would have understood. (Loud applause.) Well, now, I quite agree with the speaker who addressed you just now, and acquitted Her Majesty's Government absolutely of all intention to initiate a retrograde policy in regard to education; and yet when I look at the matter as a practical man, when I ask myself what would be the result of passing the Education Bill as it stands, I can come to no other conclusion than this, that in most of the rural districts of England and Wales—and we must never forget the rural districts—the effect of this bill as it stands would be to place the education of the people in the hands of the squire and the parson. (Prolonged cheers.) Now to such a result as that, I, for one, will never submit. I do not know what amendments the Ministry intend to propose to their measure, but we are promised large amendments in a liberal direction. I am a party man, and I entertain as strong a respect as any man can for the character of my chief, Mr. Gladstone. I would follow him willingly wherever my conscience would allow me to follow him, but this I do say, that unless that bill is modified in a direction very much more in accordance with those unsectarian and undenominational principles, which it is the object of this Society to promote, I will vote against it even if I have to forsake my own party. (Loud applause.)

Mr. W. A. POCOCK, of Guildford, supported the resolution.

Mr. ILLINGWORTH wished to draw a more definite distinction between religious and secular education. Members of Parliament, when they came to such meetings as these, desired to gather information, and Nonconformists ought to be very explicit. Mr. Gladstone was a very shrewd man, and if members of Parliament were simply to go and echo the opinions given in this meeting, they would find themselves tripped up by one single question which the Prime Minister had put to the deputation upon this very point. In answer to two preceding speakers he very tersely and clearly stated the real nature of the religious difficulty, and the way in which it behoved them to deal with it.

The CHAIRMAN: I think we cannot prolong this discussion. Personally, my opinion is that, as a Liberation Society, we are not called upon to pronounce an opinion whether education shall be secular or religious. The only thing this Society has to do, is not to pronounce whether we should have a Government education or not, or to pronounce any opinion as to its merits or demerits, but merely to take into account any direction in which any measure of the kind trenches upon the principle of religious liberty. I think, beyond that, we ought not to go, and in order to prevent any further discussion of this matter, I beg to propose, for your adoption, the resolution which has been moved by

Mr. Allon, seconded by Mr. Morgan, and supported by Mr. Pocock.

The resolution was carried unanimously.

The Rev. JOHN GORDON, in an able and argumentative speech, moved the following resolution:—

That, having regard to the character of recent legislation, and to the present state of public opinion, the meeting has pleasure in hearing that it is the determination of the Executive Committee to prepare for such action as will raise for discussion, in a practical form, both in and out of Parliament, the expediency of applying to the Establishments of England and Wales and of all Scotland, the principles already adopted by the Legislature in relation to the Irish Establishment. That, in view of the labours and the difficulties involved in such an enterprise, the meeting trusts that the friends of free religion will continue to afford to the Society that energetic, faithful, and liberal support which has hitherto so greatly contributed to its efficiency and its success.

Mr. MIALL, M.P., seconded the resolution. He said: Ladies and Gentlemen,—This is a fighting Society. It always has been from the beginning. It was so even before we had a member of the Peace Society as our Chairman. (Laughter.) Our vocation is to fight, to fight against those evil forms of religionism, but not religion which tend so greatly to obstruct the progress of true religious principle in the land. Much has been said respecting education this evening. I am not going to add in the slightest degree to that little turmoil, I may say, which occurred with regard to it. All that I mean to say is this—following out, I believe, the remarks of my friend Mr. Gordon—until we have soundness of principle in regard to the relation sustained by the State towards religion, there is scarcely any national institution or national work, into which mind enters as a principal feature, where the utmost detriment will not be suffered in consequence of the original flaw at the very basis of society. We are only just now beginning to feel this. In England we have been in the position for some time past of a person who has been laid up from an accident to his leg or his arm, by which that particular limb has been deprived of all its normal power, and from year to year we have felt that this or that power and faculty belonging to the nation as such had been growing stronger and stronger, until we are sensible that all the weakness connected with either accident or ill-treatment has passed away, and that we can use it as many can use it in their ordinary state of health. But now we have to get up with our limbs all right—at least we have soon to do so, but with our constitution all weakened; and when we come to apply our main principle, or to seek for the realisation of our main principle, irrespectively of this limb or that limb, but in connection with the real constitution of the nation, we shall find ourselves much weaker than we expected that we were. Do not let us for a moment over-estimate our own power; that is the tendency of things in the present day. That is likely to be the result, unless we very wisely and sagaciously discriminate the signs of the times. Our principle has made amazing strides. The operation of what I may call the strength of our constitution, has healed this or that particular wound, or has strengthened into perfect health this or that fractured limb, but the constitution itself is not sufficiently strong to do its work and battle with the world until it has been thoroughly and completely exercised in the open air, and in competition with all those events with which we have to contend. We are going as a Society—and this is the application of the principle of the remarks I make—we are going as a Society to fulfil the very ends and objects of the Society directly, without intervention—not to heal this wound or to strengthen that limb, but we are going, as it were, to make use of the constitution that we have for the very purposes for which our constitution was framed—namely, to do away with State Churches altogether in this country. (Hear, hear.) Now, that is a policy that requires a very different kind of strength, and a very much larger measure of strength than we have hitherto been called upon to exhibit. People say—and say, too, quite truly—that events are all working your way. So they are. The thoughts of people, put into their minds partly by our instrumentality, partly by a reflected instrumentality for which we have been in some measure responsible, but also very largely by events which all seem to be conspiring all the world over towards the accomplishment of one particular end,—I say the thoughts which are in men's hearts and in men's minds about this principle are all converging upon one conclusion. In the Churchman it is in the shape of fear and apprehension that his system is going to pieces; in the Dissenter it is in the shape of hope and confidence that the time of triumph of his principles is at hand; and in those who have no sympathy either with Church or with Dissent it is in the shape of a generally indifferent, but calm and clear view of the whole tendency of things—the sweeping away of priestism in general, and the elevation of individual right and independence in the world. That is so, but always remember that thought never takes the shape of action without some effort, and effort never is put forth without self-denial. We of this Society have only, as it were, just begun our work, because our work is just beginning to be realised. Let us only leave it now, and we might almost as well have never taken it up. Our efforts are beginning, as it were, to bud and to blossom. Let us cut down the tree at this particular time, or let us refrain from that cultivation which we have hitherto given to it, and what will be the result? Why, just that result which is spoken of in the case of the man in the Scripture who had begun to build a tower, and had not wherewith to finish it; consequently, it was left a ruin. Now, I believe that there never has been a time in which the duties of those who accept our principles, as the sound principles which are to govern society hereafter, have been more thoroughly and completely marked out, if I may say, by the finger of Providence. (Hear, hear.) If we are to win anything that is worthy what we have devoted ourselves to, we must devote ourselves to it to the end; and unless we are able and thoroughly willing to consecrate ourselves to the end of what we have undertaken, perhaps it would have been better for the world, even if it had not been better for ourselves, that we had taken no part whatever in the matter. Now, I think we have been a little led astray by the discussions which have been going on this evening with regard to the educational question. (Hear, hear.) That is not our question. It may be that the State does wrong in not teaching religion at the same time that it teaches cyphering. It may be so, but at any rate we have been accustomed to maintain this truth, that it is not the business of the State to teach religion. (Loud cheering.) Do not let us be lured out of our principles by any fantastical form in which they may be presented to us, either by statesmen or by patriots. We have to think for ourselves, and one result of our independent thinking will be this, that we shall see that a clear principle can be carried safely into all the various scenes through which we are called to pass. If we are not safe under the guidance of truth—that is Christian truth—for the general character containing a principle of moral conduct, then we are not safe at all. I believe that with the principle, "Do unto others as ye would that men should do unto you," you may go through all society and all the convulsions to which society may be subject, and feel that you are under the guidance of a Heavenly Providence. But I feel equally that a man may maintain and hold that the application of coercion in any shape ultimately resting upon physical causes for the purpose of advancing God's truth in this world, is a mistake utterly derogatory to the character of Christianity—(cheers)—and that come what may—though children should not be taught, though there might be confusion introduced into the present relationships of the Church—to uphold that clear principle that Christ's Gospel cannot be advanced by physical force, which physical force is ultimately resident in all civil power, to uphold that, I say, is safe for every man whose conscience is thoroughly enlightened upon this question. (Applause.) Therefore whatever philosophers say who breathe of "sweetness and light," and whatever statesmen may say who have the wisdom of this world with them, I am content to put myself under the guidance of those principles which I think to be perfectly consistent with the spiritual nature of that revelation made to us in Scripture. (Hear, hear.) And if any man says, "This is not statesmanship," I say to him, "Whoever said it was?" and if any man says, "This is not patriotism," I would reply, "Why should it not be patriotism if it were thoroughly and fairly carried out?" For my own part, in reference to one of the principles brought into conflict this evening, I would say I have never changed my opinion in the slightest degree as to the reality and soundness of that principle, whether it be economical or otherwise—I mean the principle of national education. I am a voluntary, as I always was a voluntary; but if the affairs of the nation have overwhelmed one, what can you do except simply give your testimony to what I think you ought to have give your testimony to—namely, the principles that we ourselves have advanced in connection with this subject—that the State is not a teacher of spiritual religion, whatever else it may undertake. And having stated that testimony, and stood up for it, then it is rather interesting, to say the least of it, to see how conclusions are coming out, very strongly and vividly illustrative of the soundness of your position. There are all these statesmen who are going to deliver us from jails and make us a society almost free from vice, all of them really supposing that their craft is the craft by which the world is to be saved. Well, we find how, notwithstanding their efforts—and I believe they are sincere efforts—we find that notwithstanding all it comes to this—that the chief difference which results from their proceedings is that we are at more expense, and that society is not much better. Now, that really is the case. If you take statistics—if you take the state of the world—we may be more cultivated than we were; we may have more civilisation; but consequently we have a great many more vices; but taking civilisation or the state of the country as it stands, I think you will come to the conclusion, if you will stand aside and look at it,—that there is only one thing and one influence that can elevate, and purify, and raise up manhood into communionship with higher things, and that is, the revelation of the mind of God, which is given to us in the Gospel; and it is because I believe that that is obscured—obscured by Established Churches obscured by the general force of modern statesmanship, obscured in a hundred ways, and cast contempt upon by society as an influence which is now going out of fashion altogether—it is because I believe in this that I have still some strong feeling of attachment to the principles that we hold, namely, those principles which would say to the powers of the earth in relation of all that God has ordained for the regeneration of mankind, "Hands off, if you please!" Depend upon it that the more simply we confide in true spiritual forces, the greater will be the spiritual result which we shall attain, and the longer we take to learn the lesson to trust ourselves not to the wisdom of statesmanship, but to the wise manifestations to us of the purposes of the Divine—the longer we take to learn that the further shall we be from the results to which we are looking forward—of perfect ecclesiastical and religious freedom, where every man will feel that his own soul is under his own keeping through the guidance and guardianship of the Divine Spirit, and that no man through the law has the slightest right or title to interfere with him in this capacity. Well, I believe that these principles will be very soon realised in British society. I need not speak to you now respecting the policy of this Society—the policy which is intended to carry out that principle strictly, in the presence of the Legislature, and to ask the Legislature to recognise and adopt it. All that I would say is this, without coming to a determination now as to whether we should take this Church first or that Church first, or any other Church, or whether we should take this measure or that measure. What we have to do, is to cherish the utmost determination with regard to the realisation of the one principle—that we hold to our liberty, and, whatever may turn up, to fill our own conduct with a love of that principle, and with the earnest desire to give it expression, so that everything may be a fresh illustration to the world of the truths that we want the world to recognise and to receive. Mr. Chairman, I am exceedingly delighted to see you occupying the position that you do in relation to this present meeting. You have been a very energetic and earnest member of this Society for many years—for a long number of years—what we all understand and can all testify to. But I am extremely pleased that you, as a Welshman, should be present this evening to give your sanction to principles which this Society cultivates and puts forth, because, if I may say it without offence, Welsh people, or Wales—perhaps that would be the more abstract form of putting it—(laughter)—Wales has but lately waked up, as it were, to an appreciation of this great subject; and I think, with the utmost naturalness possible, having waked up late, has determined to have its work accomplished as speedily as possible. Now, I say nothing whatever against that, I say everything in favour of it, supposing we find that the events of the time favour that kind of policy being carried into effect; but if we find that that is not the policy which is really to prevail, or to be successful, then I hope even you, and those whom you so worthily represent, will admit that we, of this Society, can hardly attach ourselves to nationalities. We cannot go, for England specifically, and indicate that such is the course which we are to pursue. What we have to do is to carry out our principle, and in my opinion if we carry out our principle thoroughly and fully, Wales, Scotland—though a little behind hand—well up in knowledge but not well up in practice—Wales, Scotland, and England will be set free at once and by the same beneficent act. This is what we ought to aim at, and the more thoroughly we of this association give ourselves to the teaching and the illustrations and the enforcement of our principles, depend upon it the greater and more complete will be the ultimate result which we shall accomplish by means of this Society. (Loud cheers.)

The resolution was supported by Mr. J. MILLER, M.P., and carried unanimously.

A vote of thanks to the Chairman, moved by DUNCAN MCLAREN, Esq., M.P., and seconded by Mr. ROBINSON, M.P. of Bristol, was carried with acclamation; and the CHAIRMAN having acknowledged the compliment, the proceedings terminated.

UNIVERSITY TESTS BILL.

The following is a copy of the Government Bill to alter the law respecting Religious Tests in the Universities of Oxford, Cambridge, and Durham, and in the Halls and Colleges of those Universities respectively:—

Whereas it is expedient that the benefits of the Universities of Oxford, Cambridge, and Durham, and of the colleges and halls now subsisting therein, as places of religion and learning, should be rendered freely accessible to the nation:

And whereas, by means of divers restrictions, tests, and disabilities, many of Her Majesty's subjects are debarred from the full enjoyment of the same:

And whereas, it is expedient that such restrictions, tests, and disabilities should be removed, under proper safeguards for the maintenance of religious instruction and worship in the said universities and the colleges and halls now subsisting within the same:

Be it enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows:

1. This Act may be cited as "The University Tests Act, 1870."

2. In the construction of this Act—

The word "college" includes the cathedral or house of Christ Church in Oxford, and any hall not being a private hall established under the Act of the session of the seventeenth and eighteenth years of the reign of her present Majesty, chapter eighty-one, nor being a hostel established under the Act of the session of the nineteenth and twentieth years of the reign of her present Majesty, chapter eighty-eight.

The word "office" includes every professorship, assistant or deputy professorship, public readership, prelectorship, lectureship, fellowship, studentship, tutorship, scholarship, and exhibition, and also any office or emolument not in this section specified, the income of which is payable out of the revenues of any of the said universities, or of any college within the said universities, or which is held or enjoyed by any member as such of any of the said universities, or of any college within any of the said universities.

3. From and after the *passing of this Act*, no person shall be required, upon taking or to enable him to take any degree (other than a degree in divinity) within the

Universities of Oxford, Cambridge, and Durham, or any of them, or upon exercising or to enable him to exercise any of the rights and privileges which may heretofore have been or may hereafter be exercised by graduates in the said universities or any of them, or in any college subsisting at the time of the passing of this Act in any of the said universities, or upon taking or holding or to enable him to take or hold any office in any of the said universities or any such college as aforesaid, or upon teaching or to enable him to teach within any of the said universities or any such college as aforesaid, or upon opening or to enable him to open a private hall or hostel in any of the said universities for the reception of students, to subscribe any article or formulary of faith, or to make any declaration or take any oath respecting his religious belief or profession, or to conform to any religious observance, or to attend or abstain from attending any form of public worship, or to be or abstain from being a member of any particular church, sect, or denomination; nor shall any person be compelled, in any of the said universities or any such college as aforesaid, to attend the public worship of any church, sect, or denomination to which he does not belong: Provided that—

(1.) Nothing in this section shall render a layman eligible to any office or capable of exercising any right or privilege in any of the said universities or colleges, which office, right, or privilege, under the authority of any Act of Parliament or any statute or ordinance of such university or college in force at the time of the passing of this Act, is restricted to persons in holy orders, or shall remove any obligation to enter into holy orders which is by such authority attached to any such office.

(2.) Nothing in this section shall open any office (not being an office mentioned in this section) to any person who is not a member of the Church of England, where such office is at the passing of this Act confined to members of the said Church by reason of any such degree as aforesaid being a qualification for holding that office:

(3.) Nothing in this Act shall apply to the headship of any college.

4. Nothing in this Act shall interfere with or affect, any further or otherwise than is hereby expressly enacted, the system of religious instruction, worship, and discipline which now is or which may hereafter be lawfully established in the said universities respectively, or in the colleges thereof or any of them, or the statutes and ordinances of the said universities and colleges respectively relating to such instruction, worship, and discipline.

5. After the passing of this Act, the Acts specified in the schedule to this Act are hereby repealed to the extent in the third column of the said schedule mentioned; and all Acts of Parliament, and all statutes and ordinances of the said universities or colleges which are inconsistent with this Act are hereby repealed.

The bill is endorsed by Mr. Dodson, the Solicitor-General, and Mr. W. E. Forster.

THE COUNCIL AT ROME.

Notwithstanding the fact that the representatives at Rome of all the Catholic Powers have supported Count Daru's note, the Pope has determined, with the full consent, it is said, of the congregation of Cardinals, not to communicate the note to the Council.

A telegram from Rome states that a general congregation of the Council, held on the previous day, commenced the discussion on the subject, "De parvo Catechismo," which terminated on Saturday. The vote will be taken on Wednesday next. The first portion of the papers referring to the "Schema de Romano Pontifice" were distributed on Friday. The second portion of these documents—namely, those treating of infallibility—were to be issued on Saturday.

The first printed protest by a cardinal against the doctrine of the Papal infallibility has just been published at Naples, under the title of "De Summi Pontificis Infallibilitate Personali." Its author, the Austrian Cardinal, Prince Schwarzenberg, begins by guarding himself against the view that the opponents of Papal infallibility are also the adversaries of Papal authority and supremacy—an accusation which, he says, is obviously unjust and uncharitable. He next proceeds to combat the arguments in favour of Papal infallibility of the Jesuit Bellarmin and especially of Dr. Manning. In opposition to these arguments he brings forward the following points:—1. A doctrine which is neither indicated in the Holy Scriptures nor in tradition so as to be at once recognised everywhere by all—and such a doctrine is that of personal infallibility—can never be a subject of dogmatical definition. 2. The principal defect of the doctrine is that it gives the right of decision in matters of faith to the Pope alone, and thereby deprives of such right the other depositors of the apostolic office. 3. It should be remembered that neither the Pope, nor the bishops, are masters of God's Word: they are its servants, and they must learn before they can teach. 4. Hitherto, as a matter of practice, all the Popes, including Pius IX. himself, have always consulted the bishops, &c., before coming to any important religious decision; but this will be impossible if the Pope is made personally infallible, for in such case he cannot ask or accept advice. 5. What is to become of Papal infallibility if the Pope should fall ill in mind or body—if a long vacancy were to occur in the Holy See—or, if in consequence of a schism the validity of the Papal election should be doubtful? The pamphlet concludes by warmly urging the abandonment of the dogma of Papal infallibility as the only means of securing peace in the Church.

In an article on "The Third Session of the Council," a writer in the *Saturday Review* denies that the old Syllabus, with its long list of anathematised opinions, has been confirmed. He says:—"In what precise form this Schema on Rationalism was passed we have as yet no sure information, but it is certainly quite inaccurate to speak of it, with some of the papers, as embodying 'all the curses of the Syllabus.' It only goes over the ground of the earlier portion of the Syllabus at all, and, after being twice toned down in accordance with the criticisms of the Opposition, is far less trenchant in its statements and its censures than that notorious document." All this may be true enough as far as the mere text of the new canons is concerned, but the dogmatic Constitution in which they are contained, and to which the assembled Council said "placet" unanimously, ends with the following clause:—"But since it is not sufficient to escape from the sin of heresy unless those errors, which more or less approach thereto, be likewise diligently avoided, we admonish all men that they are bound to observe the constitutions and the decrees by which the perverse opinions of this sort, which are not expressly enumerated herein, have been prescribed and prohibited by the Holy See." The whole document was published by the official journal of Rome early in last week. The interpretation may be left to the theologians whom it concerns; but to a common-sense view of the above quotation, the telegram about its confirming the Pope's previous condemnations (*i.e.* the Encyclical and Syllabus) does not appear to be "certainly quite inaccurate."—*Pall Mall Gazette.*

The financial situation of the Papacy is almost desperate, and it has been decided to resort to the extreme measure of raising a loan of 50,000,000 francs on the estates of the Apostolic Chamber. Cardinal Antonelli is negotiating the project with some Belgian bankers.

SEIZURE FOR TITHES.—A member of the Society of Friends was summoned at the Mansion House, on Friday, for non-payment of tithes. The defendant complained that 10*l.* worth of his property had recently been seized on a 4*l.* distress warrant for tithes. He also stated that he could obtain no account from the brokers or auctioneers who had taken possession of his property. The Lord Mayor made the usual order against the defendant, but said he should have the statement thoroughly investigated.

DECLINE OF ORATORY AMONG CONGREGATIONALISTS.—At one of the meetings in Edinburgh of the Scottish Congregational Union, the Rev. Mr. Dale, of Birmingham, spoke on some of the aspects of Congregationalism in England. With regard to the speaking ability of their public men, he said that unless a change took place during the next quarter of a century they would have to give up public meetings altogether for the want of men able to address a popular assembly, or they would be obliged to borrow men from the Wesleyans or Primitive Methodists. He attributed a great deal of this to the practice of reading their sermons.

PRESBYTERIAN UNION IN SCOTLAND.—A large meeting of Free Church ministers and other office-bearers opposed to the contemplated union with other churches, has been held at Edinburgh. Professor Smeaton presided; and outspoken resolutions were adopted binding the meeting to the principles of the Free Church, as contended for during the ten years' conflict, and deprecating any attempt to compromise those principles, either for the purpose of securing union, or to bring about union without unity. The meeting pledged itself to endeavour by all means to give effect to these views, and to secure the Free Church alike against defection and disruption.

THE SCOTCH EPISCOPAL CHURCH.—The annual synod of the Episcopal Church for Edinburgh diocese was held on Thursday, when resolutions were passed in reference to the representation of the laity in the Council of the Church. Dean Ramsay moved a resolution in favour of the admission of the laity, which was seconded and carried. The Rev. Mr. Bushby subsequently moved a second resolution, declaring that the laity should not vote on doctrinal questions. This also was carried. Finally a resolution was passed asking the bishops to summon a general synod for the consideration of the whole question, and for the framing of new canons in relation to the admission of the laity.

THE IRISH PRESBYTERIANS.—At a special meeting of the committee of the Sustentation Fund of the Irish Presbyterian Church held in Belfast on Friday, a letter was read from Mr. Wm. Young, of Finaghey, which shows the satisfactory progress that is being made by the Presbyterian Church in Ireland in the raising of a fund in lieu of the *Regium Donum*. The writer says:—"417 congregations—only three short of the three-fourths of the whole Assembly—have made returns to you, and these returns amount to 20,839*l.* This, if correct, gives within a fraction an average of 50*l.* from each. These congregations by themselves, if but three join—contributing a like average—have already attained to what will produce an equal dividend of 96*l.* 8*s.* 6*d.*, and if these 420 congregations increase their contributions by 1,500*l.*, the equal dividend among themselves of 100*l.* will have been reached, presuming, of course, that the ministers of congregations subscribing to the fund will commute in the interests of the Church."

THE UNIVERSITY TESTS QUESTION IN IRELAND.—A very meagre meeting of graduates of the University of Dublin was held on Thursday, in the Rotundo, Dublin, to protest against the opening of the fellowships and emoluments of Trinity College to Roman Catholics. The chair was taken by the Rev. Dr. Stanford, and the meeting was addressed by the Chairman, by the Rev. Henry Liddell, the Rev. Dr. Drew, and others. Resolutions disapproving of the recent memorial from Trinity College, Dublin, and also expressing a belief that it was futile to hope that Ultramontanism could be checked by the sacrifice of the University, were passed. The attendance at the meeting consisted of just sixty graduates, of whom five-sixths were clergymen, and there were also about twenty-five ladies, who were the most attractive part of the audience. Even their presence, however, could not give a ray of cheerfulness to the dismal scene. The meeting was, in a word, a signal failure. Dr. Stanford stated that the protest against the opening of the University to Roman Catholics had received about 100 signatures. When it is remembered that there are between 2,000 and 3,000 clergy of the Established Church in Ireland, the number who signed will not be thought very formidable.

ROMAN CATHOLIC PROTESTS.—The leading Roman Catholics of Great Britain—ladies and gentlemen—have signed and published protests against the proposed inquiry into monastic and conventual institutions. They protest not only against the inquiry sanctioned by the House of Commons on Mr. Newdegate's motion, but "against any inquiry by authority of the State." This protest is signed by most of the principal Roman Catholic laymen, including the Duke of Norfolk, E.M., the Earl of Denbigh, the Earl of Gainsborough, Viscount Norreys, Lord Arundell of Wardour, Lord Clifford, Lord Camoys, Lord Dormer, Lord Herries, Lord Walter Kerr, Lord Henry Kerr, Lord Lovat, Lord Petre, Lord Stafford, Lord Stourton, Lord Charles Thynne, &c. A similar declaration is signed by more than 600 ladies, including the Duchess of Norfolk, the Duchess of Buccleuch, the Duchess Dowager of Argyll, the Marchioness Dowager of Lothian, the Marchioness of Londonderry, Lady Victoria Hope Scott, Lady Mary Fitzalan Howard, the Countess of Denbigh, the Countess Dowager of Buchan, the Countess of Portarlington, Lady Gertrude Douglas, Lady Alexander Gordon Lennox, &c. The Dublin Corporation have resolved to petition Parliament against any attempt to interfere with the privacy of convents or monasteries. Protestants as well as Roman Catholic members of the corporation opposed the idea of inspection.

THE ARCHBISHOP OF DUBLIN.—An address from a number of the clergy of the Dublin diocese has been presented to Archbishop Trench protesting against the Archbishop's approval of the alleged Ritualist sentiments contained in a book entitled, "Short Prayers for those having little time to pray." The archbishop replies that he has received the document with very deep regret, and that it has aroused in his mind a most painful anxiety for the future of the Irish Church. He thinks it was rather for the clergy, with their larger knowledge, to have explained to others less informed, that although the book contained passages which the clergy could not approve, yet that there was nothing in them which, if interpreted without passion or prejudgment, transgresses the limits of the teaching of the Church of England. Such an interpretation the passages have not, in the Archbishop's opinion, received at the hands of the clergy who have signed the protest, and for himself he can only say that he would a hundred times sooner cease from the office he holds than become the ignoble instrument of narrowing the limits of the Church and making untenable in it the position of many of its most earnest and devoted children. It is said that the effect of this unhappy dispute will be to prevent many persons from subscribing to the Sustentation Fund in the diocese of Dublin. Others predict that it will precipitate a movement, which there was before a general desire to defer, for revision of the Prayer-book. Others, again, speak gloomily even of a possible disruption in the Irish Church at no very distant date.

DISESTABLISHMENT IN JAMAICA. — The Jamaica Synod for framing a constitution for the disestablished and disendowed Church of the island met in January. At the opening sitting on the 13th, the following declarations were adopted:—

1. The Church in this island shall be styled and known as the Church of England in Jamaica.

2. We receive the canons of the Holy Scriptures as the Word of God, and as the rule and standard of faith.

3. We recognise the Book of Common Prayer and Sacraments, together with the Thirty-nine Articles of Religion, as a true and faithful declaration of the doctrines contained in the Holy Scriptures.

4. We declare that the orders of Bishops, Priests, and Deacons ought to be retained as Scriptural and apostolic.

Among the more interesting features in the subsequent proceedings was the debate which arose on the question of the qualification for voting for representatives at future Synods. The motion that none but communicants be electors was carried by fifty-eight votes against forty-six. During the sittings the Synod adopted an elaborate financial scheme. The State-paid clergy agreed to give two per cent. of their incomes towards meeting the wants of the future Church. The Jamaica Church of England Home and Foreign Missionary Society was adopted as the recognised agency for performing the aggressive work of the Church. It was resolved that the patronage of each benefice should be vested in the congregation, subject to the approval of the Bishop, or in case of dispute to the Bishop in Council. The future Bishop is to be selected by the Synod. The proceedings closed with a vote of thanks to the Bishop of Kingston for his conduct in the chair. A subscription list amounted in a few minutes to 400*l.* Sir Bryan Edwards, ex-Chief Justice, has endowed Trinity Chapel, Spanish Town, with 6,000*l.* Since the sitting the congregations of the Cathedral and Trinity Chapel, Spanish Town, have repudiated the authority of the Synod, and have set up on their own account.

CHURCH REFORM ASSOCIATION.—A society under this title is in course of formation. The following are, in its prospectus, which has been lately issued, stated as its objects:—A. To obtain an enactment giving an organisation and certain defined powers in Church matters to the inhabitants of parishes. B. To urge the removal of impolitic restrictions. C. To promote improvements in the machinery of the Church system. Under A. the proposed provisions

are,—1. A Church Council to be called into existence in any parish upon the requisition of a certain number of the inhabitants. 2. The Council to be elected by householders, non-parishioners to be eligible. 3. The powers of the Council in the first instance shall be as follows:—The Council shall have a veto on alterations, and, in conjunction with the bishop, the power to enforce alterations in the forms of Church service so far as these are not fixed by law, as in respect of the amount and character of the singing, the hymn-books to be used, the number and plan of the services, the collections in the church, the arrangement of the fabric. Its consent shall also be required to any new division of the parish. Under B. are proposed—1. The abolition of clerical subscription. 2. The removal of any legal hindrances by which those who have received holy orders are excluded from civil employments. 3. The discontinuance of the use of the Athanasian Creed in the services of the Church. 4. Power to be given to an incumbent to invite persons not in Anglican holy orders to preach, subject to the inhibition of the ordinary. Under C. are proposed—1. A gradual subdivision of the larger dioceses. 2. A modification of the forms of election and confirmation. 3. A rearrangement by a Royal Commission of the boundaries of parishes. 4. Some provision as to the prosecution of clerical offenders. 5. A plan of superannuation for the clergy. 6. A revision of the translation of the Bible. 7. More elastic arrangements of the Church services. 8. Some provision for securing the repair, or authorising the disuse, of Church fabrics. Among the promoters of the movement described in it are—Mr. Cowper-Temple, Mr. Thomas Hughes, and many clergymen. Lord Lyttelton and Sir J. D. Coleridge have expressed their agreement with the main point of the proposals.

Religious and Denominational News

COUNTY ASSOCIATIONS.

The annual meetings of the Dorset County Association were held in Weymouth on the 26th and 27th of April. The Rev. Dr. Parker, of Poultry Chapel, preached the association sermon on the Tuesday evening in Gloucester Chapel from the passage contained in Rom. xvi. 1—16. The celebration of the Lord's Supper followed. On Wednesday morning the conference of ministers and delegates was opened with devotional exercises. The greater portion of the time was occupied with a remodelling of the constitution of the association, the old rules having been found to be ill-adapted to present circumstances. Attention was given to several public questions, and at the public dinner, presided over by the Mayor of Weymouth, petitions to the House of Commons were adopted, praying for legislative action in reference to University tests, burials in churchyards, sites for places of worship, and inspection of convents and monasteries, and the Contagious Diseases Acts. The thanks of the ministerial members of the conference were most sincerely tendered to T. Cobb, Esq., of Bournemouth, who, at the commencement of March last, started a book club for the purpose of supplying all the ministers in Dorset with books, reviews, and denominational newspapers. In the evening a public meeting was held in Hope Chapel, when the chair was taken by T. K. Welch, Esq., of Poole, and addresses delivered on Ritualism, by the Rev. T. Orr, of Poole, and by Rev. T. Neave, on Education. The Rev. J. H. Wilson, of London, spoke on behalf of the Home Missionary Society, and urged the importance of developing the aggressive power of the church.

The annual meetings of the South Staffordshire Congregational Union were held in Union Chapel, Handsworth, on the 18th and 19th instant. S. S. Mander, Esq., introduced the subject of the great evangelical congress to be held at New York in the autumn of this year. It was unanimously resolved that any members of the Union who should attend the congress should be regarded as delegates from the South Staffordshire churches. The Rev. Robert Ann gave particulars of the proposals which he had made with a view to bringing the county unions into closer relationship to the Congregational Union of England and Wales, and stated that the London committee would recommend that the subject be considered at a conference of the representatives of the county unions to be held in London during the summer. The chairman, treasurer, and secretary of the Union were appointed to attend the said conference, and the following resolution was unanimously adopted:—

That this Union is of opinion that a more intimate connection between the several county associations and the Congregational Union of England and Wales is highly desirable, and indeed indispensable to elicit, and authoritatively express, the opinions of the Congregational churches; and to create greater sympathy and provide for united action in the matter of a sustentation fund, or any other general scheme which the denomination may require; and, further, that the business of the Congregational Union of England and Wales should be under the control of a council consisting of delegates appointed by the county associations.

At the meeting of the Derbyshire Congregational Union at Chesterfield a resolution was passed, requiring that ministers taking the oversight of churches in the county should produce satisfactory testimonials of character prior to their recognition by the Union. It was resolved that an iron church be purchased, to be the property of the Union, and that it shall be set up in the first instance at Brampton, near Chesterfield. A committee was formed to carry out the object. One gentleman promised 50*l.* and another promised 10*l.* towards the cost. An appeal will be made to the churches in the county to furnish the requisite funds. The Rev. J. B. Paton, M.A., of the Nottingham Theological Institute, submitted a proposal to affiliate the Nottingham Institute with the different Congregational Unions, after which a notice of motion to be considered at the next annual meeting of the Union was given, to the effect that the Union be affiliated with the Theological Institute. A petition to the House of Commons was adopted against the clause in Mr. Forster's Education Bill which empowers local boards to determine the character of the religious instruction to be given in schools sustained by local taxation.

The Baboo Keshub Chunder Sen preached on Sunday in the Islington Unitarian Chapel.

The Rev. David Clegg, formerly of Selby, has accepted the unanimous invitation of the Independent church and congregation at Boston Spa.

The Rev. J. W. Coombs has intimated his wish to resign the pastorate of Trinity Chapel, Forest-hill, as soon as a successor is appointed.

Mr. Philip Norton, of Spring Hill College, has accepted a unanimous invitation to become assistant-minister to the Rev. T. Dodd, of the Countess of Huntingdon's Church, Worcester.

The Senate of the University of Glasgow have unanimously conferred the degree of D.D. on the Rev. John S. Wardlaw, President of the London Missionary Society's College at Highgate, who graduated as M.A. in 1837.

The Rev. F. H. Williams, of East Cowes, Isle of Wight, has obtained the permission of his people to an absence of four months from his charge that he might accept the invitation of a friend in the United States to pay him a visit.

A letter from Mr. Newman Hall was read to his congregation at Surrey Chapel on Sunday. It was dated from Athens, and reports Mr. Hall's restoration to perfect health. He had preached to an assembly of British residents and Greeks on Mars'-hill, and proposes to resume his duties at home on the 15th inst.

LYMINGTON.—The Rev. William Field, M.A., has announced his intention to resign the pastorate of the Congregational church in this town on the first Sunday in July next. Mr. Field has been led to this decision through domestic affliction.

BURNHAM MARKET.—The Rev. E. Stallybrass has announced his intention to resign the pastorate of the Congregational church in this town at Midsummer. No feeling of dissatisfaction, but the labours of fifty-three years in missionary and ministerial work, have rendered rest and retirement necessary.

GROSVENOR-SQUARE.—The church assembling in Robert-street Chapel, Grosvenor-square, has given an invitation to the Rev. Wm. Gill, late of Rectory-place, Woolwich, to become their pastor. Mr. Gill has accepted the invitation on the understanding that an effort will be made as soon as possible to erect a new chapel in that important district of London.

CONGREGATIONAL SCHOOL, LEWISHAM, FOR THE EDUCATION OF THE SONS OF MINISTERS.—The annual meeting of this school was held on the 26th ult., at the Mission House, Blomfield-street. In the absence of the treasurer, S. Morley, Esq., M.P., who was detained by Parliamentary duties, the Rev. D. Blow was called to the chair. After prayer by the Rev. A. Turner, of Ashford, various resolutions were spoken to by Messrs. Jacks, Hitchin, Reeve, Potter, Major and the Rev. H. W. Butcher, and T. Rudd, B.A. The report, read by the honorary secretary, the Rev. J. Viney, was very satisfactory. It announced a considerable increase in annual and life subscriptions, and stated that the health of fifty-five boys in the establishment had been good, and their progress encouraging. Twelve boys had been up to the College of Preceptors, and all passed. Thirteen others had also all passed the Cambridge Local Examination, some with honours. A scholarship fund had been commenced, and one lady had made a donation to the institution of 500*l.*, payable by bond within a period of fifteen years. After the preliminary meeting the half-yearly election took place, which appeared to excite much interest. The names of the successful candidates have already appeared in our advertising columns.

THE CONGREGATIONAL UNION.—The committee of the Congregational Union on Tuesday received the report of the sub-committee on the subject of the secretariat, recommending that the entire duties of the office should henceforth be entrusted to a single individual, but that the invaluable services of the Rev. Robert Ashton should be retained as editor of the *Year Book*. They then proceeded to a ballot, to determine who should be nominated to the forthcoming annual meeting as the successor of the late Rev. Dr. George Smith. There was a very large attendance of gentlemen from the country, and their choice fell almost unanimously upon the Rev. Alex. Hannay, of Croydon, thirty-six votes being recorded in his favour, and only three for any other name. There has been a singular consentaneity in this selection. A variety of circumstances has pointed out Mr. Hannay as the fitting man for this responsible and difficult position, and there has been such an instinctive agreement in his favour that we can have little doubt that the nomination of the committee will be confirmed by acclamation at the general meeting. His good judgment has been evinced by a long attendance upon all the principal committees connected with our denominational institutions, and his capabilities for business sufficiently attested by his discharge of the duties appertaining to the secretaryship of the Colonial Society; his thorough grasp of our principles and wise prevision of the future were especially manifested in the able speech which he delivered at St. James's Hall last May. The committee also agreed at this meeting on Tuesday to request the Rev. Dr. Reynolds, of Cheshunt, to undertake the first of the new series of Congregational lectures.—*The English Independent.*

Parliamentary Intelligence.

HOUSE OF LORDS.

THE GREEK MASSACRE.

The House of Lords reassembled on Thursday evening after the Easter recess.

Lord CLARENDON, in laying on the table further correspondence with respect to the massacre of Englishmen by Greek brigands, described the recent action of the Foreign Office, and read a telegram which had just come to hand from the British Minister at Athens. It appeared that 500 Greek troops were in pursuit of the brigands, seven of whom had been killed. Five others were under examination, and would, if convicted, be immediately executed. Another telegram from Constantinople announced that the Turkish Government had sent orders that the brigands, if found on Turkish territory, should be arrested and delivered to the Greek authorities. Lord Clarendon proceeded to explain and justify his assent to the proposal to convey the brigands from Greece to a place of safety. The suggestion originated with the Greek Government itself, which declared that the amnesty would be contrary to the Constitution. He was alone in London when the proposal was made, and was unable to consult with his colleagues, but as the loss of an hour might be fatal, he took upon himself the responsibility of telegraphing his willingness to convey the brigands from Greece. Lord Clarendon, who spoke with much emotion, said that he should never have forgiven himself if the murder could in the most indirect manner be attributed to any shrinking from responsibility on his part in such a matter.

Lord CARNARVON, who had also much difficulty in suppressing his feelings, tendered his warmest thanks to Lord Clarendon and Mr. Hammond for the efforts they had made to avert the recent calamity. With regard to the Greek Government, he held them gravely responsible for the loss of these lives, whether they had been sacrificed to criminal mismanagement or to some low party intrigue. It was right that both Houses and the country should suspend their judgment until the whole case was laid before Parliament. But he fervently hoped that the delay would not be allowed to dull the keenness of the present feeling of horror and detestation, or to abate a jot or tittle of the punishment which must be exacted when the hour of reckoning should arrive.

Their Lordships adjourned at half-past five o'clock.

THE GOVERNMENT LAW REFORMS.

On Friday the LORD CHANCELLOR, in moving that the House go into Committee on the (recommitted) High Court of Justice Bill, said it had been objected by Lord Westbury that if the duty of framing the course of procedure were thrown upon the twenty-three judges great discrepancy of opinion and consequent delay would occur. He had therefore amended the bill, and now proposed to entrust the duty of framing the rules and regulations to a committee of the Privy Council, of which the Lord Chancellor and the Chancellor of the Exchequer should always be members, so that they might be responsible in their places in Parliament for the due execution of the work. The clauses relating to the abolition of the Home Circuit had also been amended, and those who desired to have their causes tried in London, might do so, and would always find a Court of *Nisi Prius* sitting. The Appellate Jurisdiction Bill had also been amended, so that appeals would be in all cases diminished.

Lord CAIRNS, as chairman of the Judicature Commission, concurred in the principle of the bill, but proceeded to criticise its provisions in a friendly spirit. He pointed out that the distinction between Law and Equity was not so much a matter of principle as of form and procedure, and protested against delegating to any external committee the duty of framing a code of procedure, which properly belonged to the Legislature itself. He recommended the Lord Chancellor to withdraw the bill for the present session, and to submit another next session with a complete code of procedure, so as to carry out more satisfactorily the objects recommended by the Commission.

Lord WESTBURY agreed that their Lordships ought not to delegate their duty to others. He pointed out certain defects in the bill, which he characterised as a mere outline and bare skeleton, that could not be accepted either by the other House of Parliament or by the country.

Lord PENZANCE defended the bill, contending that to attempt to include in it all the details of procedure of each division of the High Court would be too gigantic a task, and would, moreover, only perpetuate the evils of the old system.

The LORD CHANCELLOR, in reply, expressed the great dismay with which he had listened to the suggestion that a reform that could so easily be carried through Parliament should be postponed to another session. The public desired to see the bill passed without delay. He could not accept the suggestion that all the rules and regulations of the High Court of Justice should be introduced into the Act. They would be then so stereotyped that they could only be dealt with each time by another Act of Parliament. If, however, they were framed by a committee of the Privy Council, they could be amended from time to time by the same body, and laid before Parliament

for assent or disapproval. He declared no ground had been shown for postponing this important remedial measure.

Lord CAIRNS said he had just received a communication from the chiefs of the Common Law Courts, protesting against passing the bill through Committee so soon after it had been reprinted.

The LORD CHANCELLOR consented to its postponement for a reasonable time, in order that the Judges might have an opportunity of considering the bill.

The Appellate Jurisdiction Bill, which stood for Committee, was also postponed, and their lordships adjourned at twenty-five minutes after seven.

On Monday the Marriage with a Deceased Wife's Sister Bill was brought up from the Lower House and read a first time. Lord HOUGHTON, in giving notice that he would propose the second reading on Tuesday, the 17th of April, moved for copies of any correspondence between the colonies and the Imperial Government with respect to the legalisation of such marriages. Lord TALBOT DE MALAHIDE presented a petition from the guardians of the North Dublin Union, praying for a dissolution of the Legislative Union between Great Britain and Ireland. The Earl of Granville intimated that the Lord Privy Seal will, at an early day, bring in a bill to repeal the Ecclesiastical Titles Act; and also promised the introduction, either in that or the other House of Parliament, of a measure for the amendment of the law of marriage in Ireland. Their Lordships adjourned at half-past five.

HOUSE OF COMMONS.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

On Wednesday Mr. Chambers' bill on this subject occupied nearly the whole sitting.

Mr. WALPOLE (seconded by Mr. MONK) met the motion to commit the bill by moving as an amendment a resolution declaring it to be inexpedient to alter the law of marriage as to the degrees of affinity until Parliament has considered the whole question whether degrees of affinity should be put on a different footing from the corresponding degrees of consanguinity. He maintained that if once the present law were broken down, and marriage made a matter of "natural freedom," as Mr. Bright had claimed last year, it would be impossible to prevent marriages with a brother's widow, with a niece, and so on; and he insisted on the importance and necessity of laying down some principle for the regulation of marriage before the present basis was disturbed.

Mr. GLADSTONE supported the bill on the principle of religious toleration and equality, and avowed that for many years he had felt the impossibility of forcing the ecclesiastical rule of the Church of England on religious communities which had no conscientious objections to those marriages. As to Mr. Walpole's amendment, he objected to it that it transferred the discussion from a practical point, where the pressure of the present law was felt, to an abstract consideration of the marriage laws. Admitting that the foundations of the law ought not to be disturbed except on proved necessity, he maintained that this necessity had actually arisen from the progress of opinion, and from the practical consequences of the prohibition. The argument of natural freedom he disclaimed altogether, preferring to support the relaxation for the religious and moral advantage of the mass of society, especially of the poorer classes, and because practical experience had shown that the restriction was not in accordance with public opinion.

The bill was opposed by Mr. BERESFORD HOPE, who justified the interference of the State by the growing importance of the polygamy question in the United States, and showed, from the example of Spain, France, Germany, &c., that wherever these marriages were permitted, others, such as marriage with a brother's widow, with nieces, aunts, &c., were favourably regarded. Lord PERCY, on the same side, complained that those who wished to disturb the present law laid down no new rule in its place. On the other hand, the bill was supported by Mr. MELLY, in the interests of the morality of the working classes, and by Mr. DENMAN.

Sir ROUNDELL PALMER protested against the theory favoured by Mr. Gladstone's speech, that the marriage law should be dealt with piecemeal, and that each prohibition should be removed as a practical grievance arose, or whenever (as was the case here) a few rich people had broken the law and got up an agitation to repeal it. Also he objected strongly to the retrospective character of the bill, though he was aware that it was the only portion valued by those who wished to have their own illegality legalised. To the relaxation of this prohibition he was opposed because it destroyed the social status of the sister-in-law. Though not urging the religious objection in debate, Sir Roundell concluded by saying that individually he was strongly impressed by the religious and social objections to the change.

Mr. T. CHAMBERS replied to the arguments about the protection of the family by pointing to the morality of those countries where these marriages were permitted. To the amendment, he replied by pointing out that the marriage law had no prescriptive stability, but had been frequently altered piecemeal, and also that there was no correspondence between degrees of consanguinity and affinity.

Mr. COLLINS made some remarks in favour of a comprehensive treatment of the question; and on a division the amendment was rejected by 184 to 114. The bill then passed through committee, an amendment moved by Mr. J. G. TALBOT, to omit the retrospective portion, being rejected by 177 to 90.

The Wages Arrestment Limitation (Scotland) Bill was passed through committee.

Some other business was disposed of, and the House adjourned at twenty minutes to six o'clock.

On Thursday the House was occupied for about an hour and a half at the opening of its sitting in discussing the bill for authorising the extension of the Metropolitan District Railway to the Mansion House; but after a keen debate, the bill was passed by a majority of 21—200 to 179.

When, at last, the questions were asked, Mr. GLADSTONE informed Mr. Stacpoole that the promised bill for the repeal of the Ecclesiastical Titles Bill will probably be introduced into the House of Lords on an early day.

Mr. BRUCE, in reply to Mr. O. Stanley, said that when the Chapels and Schools Site Bill was in committee it was the intention of the Government to move to strike out the compulsory power for obtaining sites for chapels, limiting it to school sites only, and his hon. friend (Mr. O. Morgan) who introduced the bill would propose clauses enabling owners of property with limited powers to grant or sell sites for churches and chapels by agreement, and if they were not complete it would be his duty to offer amendments.

THE IRISH LAND BILL.

The House then went into committee once more on the Irish Land Bill, resuming the discussion of Clause 3 at the point where it was interrupted by the vacation. An amendment proposed by Mr. HEADLAM was then under discussion, providing that a landlord resuming possession of his land at the termination of a lease shall not be deemed guilty of disturbance or liable, therefore, to compensate his tenant; and

Mr. HEADLAM now gave some further explanations of the meaning of his amendment, which, he complained, had been grievously misrepresented. He denied emphatically that it was inconsistent with the principle of the bill; on the contrary, it was intended to make that clearer which at present he believed to be quite unintelligible. But he had no objection to exclude leases under seven years from the benefit of the proviso, and would even withdraw his amendment if the Government would undertake to deal with the point. With much warmth of indignation Mr. Headlam went on to vindicate his motives, protesting that he had no desire to obstruct the progress of the bill. The ATTORNEY-GENERAL replied in a conciliatory tone, observing that the discussion was altogether premature, and would not be conveniently taken on an amendment by Dr. Ball; but he repeated that this amendment could not be reconciled with the principle of this bill. Sir F. HEYGATE made some remarks, impressing on the House the imperative necessity of passing the bill with all speed—much as he disliked it—and of limiting future discussions, therefore, as much as possible to its details; after which the discussion suddenly collapsed, and Mr. Headlam's amendment was negatived without a division.

The committee then went on disposing of the various amendments on the paper at a moderately fair rate of progress. The first which gave rise to much discussion was moved by Sir J. GRAY, with the view of omitting "conacring," without the consent of the landlord, from the list of offences which are to deprive a tenant of his right to compensation. It was accepted by the Government, but opposed by Dr. BALL, Colonel BARTTELOT, and other members on the Opposition side. Ultimately, though the committee was cleared, it was carried without a division.

Afterwards much time was consumed in the discussion of an amendment moved by Mr. KAVANAGH, relieving from the penalties of sub-letting the letting of a portion of land not exceeding half an acre to agricultural labourers *bonâ fide* required for the cultivation of the holding. It was proposed by Mr. Kavanagh, and supported by Mr. W. GREGORY and others in the true interests of the agricultural labourers; but Mr. FORTESCUE took a different view, and opposed it in a very decided tone. In the end it was rejected by 284 to 218. Mr. KAVANAGH, however, subsequently carried an amendment, with the assent of the Government, limiting this privilege to holdings of twenty-five acres and upwards in extent of tillage land. A further limitation was introduced by Mr. C. FORTESCUE, to the effect that the number of cottages provided for by these sub-lettings shall not be more than one for every twenty-five acres of tillage land; but Mr. PELL was beaten by 270 to 210 in an endeavour to require by express words that the labourers shall be employed on the holding. At this point—the end of Sub-section 2 of Clause 3—the committee reported progress at five minutes before one o'clock.

NATURALISATION BILL.

On the consideration of the Naturalisation Bill as amended, Mr. V. HARCOURT endeavoured to substitute for Clause 4 two new clauses, declaring that the children of aliens born in this country shall not on that account alone be deemed British subjects, and that the children of British subjects born abroad shall retain the citizenship of their parents. He was opposed by Sir ROUNDELL PALMER and the SOLICITOR-GENERAL, and did not press them to a division.

INSPECTION OF CONVENTS.

It was just upon two o'clock when the order of the day was reached for resuming Mr. Newdegate's motion for a Select Committee on Monastic Institutions. Nearly ten minutes were taken up in presenting petitions for and against the inquiry—some of them enormous in size, and said to be signed by many thousands. The struggle commenced by a motion for a further adjournment made by Mr. PEASE, which gave Mr. SCOURFIELD another occasion for protesting on the part of the Committee of Selection against having the duty of nominating the committee placed upon them. Mr. NEWDEGATE also took the opportunity of vindicating his conduct, and repudiating the offensive intentions towards the Roman Catholics which had been imputed to him. Mr. BRUCE, in supporting the motion, offered that the debate should be resumed on Monday after the Irish Land Bill. The offer was received with derision and complaints that the Government was trifling with the matter; and, after a protracted scene of mutual recrimination and vain endeavours to obtain a pledge that the debate should be resumed at an early hour—say eleven o'clock—on Monday, the motion for adjournment was defeated by 173 to 128. A second motion for adjournment was made by Mr. H. HERBERT, and ultimately, after another lively controversy, the motion was agreed to, and the House was adjourned at twenty minutes past three o'clock.

On Friday, in reply to Mr. R. Fowler, Mr. MONSELL said there was no intention on the part of the Government at present to withdraw the troops from Natal.

Despite the appeals addressed to him by Lord Elcho, Mr. CARDWELL declined to promise that he will immediately supply the volunteer force with Snider rifles.

Upon the order for going into Committee of Supply, Mr. O'REILLY called attention to the resignation by Colonel Boxer of the position which he formerly held in the Royal Laboratory at Woolwich, and moved the appointment of a select committee to inquire into the circumstances which led to that event. After a long debate, in which the proposal was resisted by the Government, Mr. O'Reilly withdrew his motion.

THE EDUCATION BILL.

Sir L. PALK drew attention to the backward state of business affecting England, and particularly of the Education Bill, which he urged the Government to press forward with as little delay as possible. He urged Mr. Gladstone to fix a day for the committee, and asked whether he would place the Government amendments on the table at once.

Mr. GLADSTONE, who took a sanguine view of the progress made with the Land Bill, pointing out that, though still on Clause 3, the committee had disposed of many of the most important points, replied that the Government still held the Education Bill second only to the Land Bill, and would press it forward with the same earnestness when the Land Bill was passed. At present he could not fix a day for the committee, but he promised that the House should be in possession of the Government amendments at least a fortnight beforehand.

THE CONVICT SPINASA.

Sir G. JENKINSON brought under the notice of the House the case of the convict Spinasa, who was sentenced to death at the Central Criminal Court for wilful murder, and shortly afterwards received a commutation of his sentence. His object was not so much to censure the action of the Home Secretary as to illustrate the objections to the system of revising sentences. Mr. BRUCE, in his reply, declined to discuss the expediency of capital punishment on a question as to the merits of the present mode of revising sentences further than to point out that, however the administration of the law might be improved, there must always be some one to exercise the prerogative of mercy. But he entered into a full explanation of the motives which led him to commute Spinasa's sentence, adding that, as in all other cases, he had acted under the advice and with the sanction of the judges.

Sir J. PAKINGTON approved entirely the reprieve in this case, though deprecating too frequent interferences with the solemn sentences of courts of law.

THE TORNADO CASE.

Mr. C. BENTINCK then addressed to the Government the string of questions relating to the case of the Tornado, which Mr. Gladstone not long ago described as the "longest ever addressed by one human being to another." The circumstances of this case, which has been four or five years before Parliament, were exhaustively reviewed by Mr. Bentinck, and the voluminous Blue-book was minutely traversed to prove the charges of gross injustice and oppression of the crew by the Spanish authorities. He strongly censured the pusillanimity of Lord Clarendon in acquiescing in the condemnation of the vessel. Mr. OTWAY maintained that the vessel and crew had a full and fair trial according to the regular course of Spanish procedure, and that the vessel had been rightly condemned. Her character was bad, and she was clearly proved to have been engaged in an illegal enterprise at the time of her seizure. Under the circumstances, therefore, the Foreign Office had taken the only course open to them. After some remarks from Mr. EASTWICK and the ATTORNEY-GENERAL the subject dropped.

A good deal of objection was raised by some hon. members to going into committee upon the Poor Relief (Metropolis) Bill at half-past twelve o'clock, and as soon as Mr. Dodson took the chair, Mr. JOSHUA FIELDEN made an ineffectual attempt to report progress. Eventually, however, Mr. Goschen overcame this opposition, and the measure passed through committee. The right hon. gentleman agreed that 5d. instead of 6d. should be the amount taken from the common fund.

The Marriage with a Deceased Wife's Sister's Bill was read a third time and passed, and the House adjourned at twenty minutes past two o'clock.

On Monday, the Marquis of HARTINGTON gave

notice that on that day week he would bring in the long-promised bill for amending the law relating to proceedings at elections.

In reply to inquiries addressed to members of the Ministry, Mr. C. FORTESCUE stated that it is very unlikely that a bill to amend the provisions of the Irish Church Act, which relate to the holding of land by the Disestablished Irish Church, will be introduced during the present session, and Mr. LOWE intimated that a measure is being prepared to facilitate the drainage of the Shannon and its tributaries.

THE IRISH LAND BILL.

When the House got into committee on the Irish Land Bill, Mr. SYNAN proposed to change the length of the lease which should destroy the claim to damages for eviction from thirty-one to sixty-one years; but receiving only very trifling support, he did not press his amendment. Dr. BALL then moved the reduction of the term from thirty-one to twenty-one years; but this proposal was resisted by the Marquis of HARTINGTON, in a well-delivered, argumentative speech, which was rewarded by warm cheers from the Ministerial benches, and also by Sir R. PALMER; and when the House divided it was rejected by a majority of 81—290 to 209. Several amendments were proposed and withdrawn, including one moved by Mr. S. AYTOUN, which would have excluded from the operation of the third clause tenancies existing at the time of the passing of the Act. At the instance of Mr. C. FORTESCUE, however, words were inserted, limiting its operations as to such tenancies to holdings of the annual value of 100*l.* and upwards. Sir J. GRAY moved the insertion of a long proviso, enabling land not subject to Ulster or other usage to be registered in the Landed Estates Court, and thereby to be placed under the provisions of a "permissive parliamentary tenant right," the main condition of which should be that the land should be held at a rent to be mutually agreed upon between the landlord and the tenant; or, if they could not agree, to be adjusted at intervals of fourteen years by the Court. The honourable gentleman recommended this amendment to the committee in a speech of considerable length; and, as he showed no signs of concluding his remarks when the hour drew nigh at which the Prime Minister had undertaken that the chairman should report progress, there were many manifestations of impatience; and, in order to protect himself against these, the member for Kilkenny moved "progress," and after a little delay, the House resumed.

THE CONVENT QUESTION.

When, about eleven o'clock, Mr. NEWDEGATE rose to explain the exact purpose with which he proposed to inquire into conventual and monastic institutions, every seat in the House was occupied, the side galleries were pretty full, and the Strangers' and Speaker's galleries were crowded to overflowing. Mr. Newdegate availed himself to the fullest extent of the indulgence extended to him by the House; indeed, he carried his digressions from the main topic of his speech so far as to induce Mr. B. OSBORNE to move that he should not be indulged, and to draw from the Speaker an intimation that he was trespassing beyond the licence which had been granted to him. The upshot of a not very connected explanation was that, although his primary object was to inquire into the accumulation and administration of property, he also desired to extend the investigation to the character and discipline of these institutions.

Mr. WINTERBOTHAM, while declaring his hostility to spiritual oppression and priestly power, objected to the proposed inquiry on the ground that it would excite unkindly, uncharitable, and unchristian feelings, and would lead to no useful result. Towards the close of his speech, Mr. Winterbotham expressed his incredulity as to the progress of Roman Catholicism in this country, and excited hilarious cheers by asking how many doctors, lawyers, or artisans deserted Protestantism, and declaring that the converts were almost all "women, parsons, and peers."

Mr. GLADSTONE did not conceal from the House his regret that it had ever consented to the appointment of this committee, and pointed out that it would clearly be impossible to impose upon the Committee of Selection, against its will, the nomination of the members. At the same time he explained the difficulties and inconveniences which would attend an inquiry into the character and discipline of these institutions, and suggested that the terms of reference should be so amended as to confine the investigation to the state of the law respecting them and the terms on which they hold property. As the means of carrying out this suggestion, he recommended that the original order should be discharged, and that he should be allowed to move a new one.

Mr. NEWDEGATE allowed his proposal to entrust to the Committee of Selection the nomination of this committee to be negatived without a division; but he refused to consent to the discharge of the original order of reference, as that would be to reverse the decision already come to by the House, and substitute for the inquiry he desired an investigation of an entirely different character. Mr. HARDY was in favour of discharging the order as a step necessary to its amendment; but Mr. DISRAELI refused to consent to that course, and expressed his preference for the appointment of the committee directly by the House in the original terms of reference. Mr. TALBOT and Mr. KINNAIRD alike supported the discharge of the order. When a division was taken there was a majority in favour of this course of 110—270 to 160.

Immediately afterwards Mr. GLADSTONE proposed a new order of reference in the terms which he had already suggested. Upon this proposal, which was opposed by Mr. H. MATTHEWS and Mr. SYNAN, a short conversation took place as to whether Anglican nunneries were or ought to be within the scope of the inquiry; but in the end the motion was carried by a majority of 201—348 to 57.

Mr. EYKYN sought to move an instructing directing the committee to include within their inquiries "all Anglican and other so-called religious communities"; but the SPEAKER ruled that the instruction could not be moved without notice, and a similar objection prevented Mr. MATTHEWS and Mr. WHALLEY from proposing instructions directed to other objects.

The Naturalisation Bill was read a third time and passed; and, after Mr. BRUCE had announced that he had abandoned the idea of introducing a general licensing bill during the present session, the House adjourned at two o'clock.

Court, Official, and Personal News.

The Queen attended Divine service at Whippingham Church on Sunday morning. The Rev. G. Prothero preached the sermon. Mr. Goschen dined with Her Majesty on Saturday.

Prince Arthur attained his twentieth year on Friday. He was born on the 1st of May, 1850, and entered the Royal Military Academy, Woolwich, in 1867.

The Earl and Countess of Russell and family have arrived at Pembroke Lodge, Richmond Park, from Paris.

The Marquis of Kildare, eldest son of the Duke of Leinster, is gazetted a baron of the United Kingdom, by the title of Baron Kildare, of Kildare.

The private London correspondent of the *Scotsman* writes:—"I am informed on good authority that the Government intend to withdraw part second of the Irish Land Bill. It is the part which relates to the sale of land to the tenants. I understand that Mr. Gladstone has returned a favourable answer to the memorial on the subject of the ballot which was recently presented to him by Sir Wilfrid Lawson on behalf of upwards of 200 members of the House of Commons, and there is therefore good reason to expect that during the present session the ballot will be taken up as a Government measure."

The Tories do not, one of their organs asserts, intend appointing a professional agent to fill the vacancy caused by the resignation of Mr. Spofforth. Mr. J. E. Gorst, late M.P. for Cambridge, will, however, exercise some sort of *ex officio* control over election arrangements.

Mr. John Stuart Mill, after spending a few weeks at Blackheath, has returned to Avignon.

The will of the late Dr. George Smith, of Trinity Parsonage, Poplar, was proved in the principal registry of Her Majesty's Court of Probate on 29th ult. under 12,000*l.*

The sudden death is announced of Mr. Maclise, R.A. He made his reputation early—when he was only twenty-two years of age—was elected Royal Academician at the age of thirty, and was offered its presidency on the death of Sir Charles Eastlake in 1866. His paintings have always been popular, and in the present year's exhibition of the Royal Academy he is represented by a characteristic work.

Mr. William Alexander Mackinnon, formerly M.P. for Lymington, and afterwards for Rye, died on Saturday last, at the age of eighty-one.

Lord Denbigh has written to a contemporary disclaiming all knowledge of the toast to the Prince of the Asturias, which it was assumed he recently proposed at a banquet in Rome. Lord Denbigh says he was in that city when the Prince arrived, but that he never set eyes on him, and knows nothing of the matter.

THE GREEK MASSACRE.

General Soutzo, the Minister of War, has resigned, and General Smolensky succeeds him. A telegram of April 30th states that the brigands are being actively pursued.

The correspondence published on Thursday includes a despatch from Mr. Erskine, dated the 16th, and one from Lord Clarendon, dated the 27th. The statements made in the despatch from Mr. Erskine show that the brigands were in constant communication with Athens, and imply that they were encouraged by the party opposed to the Government to insist upon the amnesty, with the view of bringing about a Ministerial crisis.

Additional correspondence published on Monday brings information down to the 21st ultimo, on which day Mr. Erskine addressed two despatches to Lord Clarendon, together with letters from two of the captives, Mr. Herbert and Mr. Lloyd, and other communications. Mr. Erskine states that the difficulty in the way was still the claim of the brigands to an amnesty or a free pardon after a mere form of trial or condemnation. Colonel Theagenis, an aide-de-camp of General Church, had been sent to them as an envoy of the Greek Government, and he had pointed out to them that these terms could not be acceded to without violating the Constitution. To this the chief replied that it was the nation which had made the Constitution, and the nation could set it aside. There was some fear that the brigands would endeavour to carry off their prisoners from Oropos, but they had been warned not to attempt this, and meanwhile 600 troops had been collected in the neighbourhood. Referring to this measure, Mr. Erskine says that the danger to the captives of being dragged about the country was so great that he had reluctantly come to the conclusion that it was necessary to adopt a firmer tone with the brigands. Nothing would be done to provoke a collision, but force would be employed if it became necessary to prevent the escape of the band with the captives. The brigands, on the other hand, maintained that according to the terms originally made with them they were at liberty to move about as they pleased, and threatened if they met with any violence to kill their prisoners.

The interest of the disclosures in these despatches consists chiefly in evidence how very near to safety the captives were only a few hours before they were barbarously murdered. Pointing out this bearing of the correspondence, the *Daily Telegraph* says:—"It appears at almost at the last moment everything promised well; the negotiations for the release of our countrymen were advancing favourably so late as Thursday, the 21st. The Greek Government had promised not to attack the band; the ransom money was ready; envoys trusted by both sides were carrying on the negotiation, which had advanced so far that both Mr. Erskine, our Ambassador, and M. Zaimis, the Greek Minister, had received telegrams from their respective intermediaries announcing that the brigands consented to the terms, which involved the removal of the offenders on board a British vessel of war as a condition essential to the surrender of the captives. One thing only was difficult of accomplishment—the brigands had not a particle of confidence in the word of their own Government or countrymen. 'They will trust no Greek whatever,' writes poor Mr. Herbert from Oropos. Hence they would not consent even to trial, with promise of an after pardon, if going to prison for a single day were to be a necessary preliminary. The form of trial in a remote village, or, better still, an unconditional amnesty, arranged through the English Government or Legation, would have satisfied them. We are inclined, on the perusal of this correspondence, to think that Arvanitakis had but too good reason for his profound distrust of any promise, pledge, or assurance from the officials at Athens. It is manifest, that during the progress of the negotiations, the Greek troops, which he knew to be in pursuit, had so far hemmed him in that his means of retreat were limited to the direction of Thebes. He was clearly turning restive under the sense of restraint at one spot, for we find him complaining to Mr. Herbert of an apparent attempt to fetter his action, and declaring that he would move shortly. The next thing we find is, that he marched to Sykamenos, a quarter of an hour's journey from Oropos, and that again an urgent message came to Athens from Mr. Noel, our intermediary in the business, to the effect that the troops must not pursue. The answer comes from Mr. Erskine late on Thursday afternoon:—"The Government consents not to disturb them at Sykamenos. Go to Oropos, and arrange for their embarkation on board an English vessel of war." Then we have the reply from Mr. Noel:—"I have this moment received your telegram, and start for Oropos." At this point the narrative for the present stops.

The *Mémorial Diplomatique* states that Count Beust has instructed Prince Metternich to declare to the Cabinet of the Tuileries that Austria would readily join in any collective step to prevent future atrocities in Greece, in addition to the collective action of England and Italy.

M. Edmond About, writing in the *Soir*, expresses apprehensions regarding the tone of English journals about the Greek massacre. Replying to the *Post*, he points out that a temporary occupation of Athens might be a more serious affair than the Abyssinian expedition. He throws the blame of the sad occurrence on the Greek Ministry, who refused the amnesty on account of entirely new scruples, and he says for the sake of evading the payment of the ransom.

The *Pall Mall Gazette* states that the captives in Greece drew lots as to which of them should be entrusted with the mission of negotiating in Athens the ransom of his fellow-prisoners. The lot fell to Mr. Vyner. To spare a wife the anguish of suspense, Mr. Vyner gallantly pressed upon Lord Muncaster the acceptance of this duty.

It appears, also, that Mr. Cecil Ashley, youngest son of Lord Shaftesbury, was Mr. Vyner's travelling companion in Greece, and but for an accident would have joined the party in their excursion to Marathon. It happened that the homeward steamer was to leave Athens on the following day, and as there would be no other for three weeks, Mr. Ashley, who was anxious to be in England by the 12th of May, reluctantly abandoned the idea of taking part in the expedition.

Mr. Lloyd was acting as correspondent in Greece to the *Standard*.

The new number of the *Fortnightly Review* contains a long poetic translation from the modern Greek from the hand of the unfortunate Mr. Herbert, who has just come to so lamentable an end in Greece.

Mr. N. M. Maurachi, of Manchester, writes to the *Times*:—"The Marathon catastrophe has spread such consternation among the Greek residents of this city that I cannot even attempt to describe it. Their sorrow at the tragic end of the victims even surpasses any that might be caused them by the greatest domestic calamity, and their abhorrence and indignation at the brutal and heinous act can only be measured by the disgrace they feel at the impotence of their Government and the stigma on the fair name of their country. I take the liberty of asking you to give publicity to these sentiments, which I doubt not are the sentiments of every Greek in England, as a slight atonement for the injury inflicted on the nation to which the Greeks owe much and which has befriended them in need."

MARK-LANE.—THIS DAY.

At Mark-lane to-day the show of English wheat was again limited. Business was hardly so brisk as on Monday last, but the tone of the market was good.

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"F. B. Williams."—Next week.

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The Nonconformist.

WEDNESDAY, MAY 4, 1870.

SUMMARY.

A PLOT to assassinate Napoleon III. seems to be part of the stage properties of the Empire whenever a great crisis occurs. One was developed immediately before the Plebiscitum of 1852. No one seems to have been injured, and no one—not even Gaillard, the arch-conspirator—was punished; but it had the desired effect. Again there was alleged to be an extensive conspiracy in Paris last February; but no one has been brought to justice. The plot of last week has in some respects a genuine look. A great deal of circumstantial evidence is given, which if concocted, does the highest credit to M. Petri's practised ingenuity. One Baurie, a condemned deserter, arrived from London last week under instructions from M. Flourens, the rabid Irreconcileable, whose letter he carried in his pocket, and was with other conspirators to have re-enacted the memorable scene that immortalised the name of Brutus. They were to present a petition to the Emperor, and shoot him while receiving it. A large number of bombs filled with a highly explosive mixture have been seized. They were destined to blow up the Tuileries, and half Paris to boot, after which the Republic was to have been proclaimed, and (we suppose), M. Flourens installed as President or Dictator!

We sincerely rejoice that the life of the Emperor has not been placed in peril. That the plot, whether real or fabricated, is a piece of good fortune to the Empire, is undeniable. The sceptical Parisians are too used to such sensations to be panic-stricken. But the plot is said to be worth half a million, if not a million, of affirmative votes in the departments, where the *régime* of imposture and chicanery is completely restored. The tens of thousands of officials, from the prefects downwards, are hard at work endeavouring to arouse the dull susceptibilities of the peasantry by full reports of Baurie's horrid designs, and of the incendiary speeches of the Reds in the capital. The clergy, assured that the Vatican has nothing now to fear from the Tuileries, second their efforts; and we grieve to say that M. Ollivier goes completely with the stream, addressing his constituents of the Var with all the fervour of an Imperial lackey, and an entire forgetfulness of his position as a Constitutional Minister. That the appeal of Sunday next will answer Imperial expectations hardly admits of a doubt. From eight to ten millions of votes are expected to be found in the balloting-urn in favour of the Emperor as against the Red Spectre—the Constitutional reforms, on which the Plebiscitum was to have been taken, being apparently forgotten in the excitement.

During the week a number of despatches relative to the massacre of our countrymen in Greece have been published, but, though they extend beyond the date of the catastrophe, they do not clear away the mystery that surrounds it. Mr. Erskine, our Minister at Athens, states on the authority of the Greek Premier that the brigands acted on the advice of leading members of the Opposition in demanding an amnesty rather than their safe removal from the country. Those not yet killed or captured are still being vigorously pursued, and the Porte has promised to guard as far as possible the frontier of Thessaly. One tangible result of the massacre is the resignation of the Minister of War, who, contrary to the promise of the Government, allowed the troops to pursue the brigands, and there seems to be no doubt that the three Protecting Powers will adopt joint representations to the Government of Athens. Lord Clarendon made a statement on the subject on Thursday, and the House of Lords appeared readily to condone his irregular conduct in treating with the Greek criminals, and offering them immunity.

The Irish Land Bill seems to have got into smooth waters. Mr. Headlam has at enormous length explained himself, and his once formidable amendment was, on Thursday, negatived without a division; one removing obstacles to "conacring" proposed by Sir John Gray being accepted by the Government. Some alterations were also agreed to in respect to sub-letting. On Monday the House rejected by a majority of 89, Dr. Ball's amendment to fix twenty-one instead of thirty-one years as the length of the lease, which is to exonerate landlords from paying damages for eviction. The debate was remarkable for a plain-spoken speech from the Marquis of Hartington, the heir to the dukedom of Devonshire, who urged that as the House had made up its mind to give the Irish tenant protection, the thing out to be done comprehensively. Sir Roundell Palmer, the most formidable critic of the Government Bill, seems to have been so much influenced by the Postmaster-General's appeal, that he withdrew his opposition. Ministers have also promised to consider whether it is necessary to propose a provision giving the third clause a retrospective effect as far back as January 1, 1870, with the view of defeating the many notices to quit which have recently been served in expectation of this Bill being passed. Though Clause 3 is not yet disposed of, Mr. Gladstone is so satisfied with the progress now being made—the most important points having been settled—that he has made a fresh promise to push forward the Education Bill with the same earnestness as the Irish Land Bill, and he has engaged that the House shall be in possession of the Government amendments at least a fortnight beforehand. Mr. Bruce has definitely decided not to deal with the licensing question this Session; and if, as is rumoured, the second part of the Irish Land Bill, which relates to the sale of land to the tenants, should be withdrawn, there may after all be ample time for the consideration of Mr. Forster's measure in Committee before Whitsuntide.

Some other measures have made headway in Parliament during the week. The Marriage with a Deceased Wife's Sister Bill, upon which discussion seemed to be quite exhausted, was, by Mr. Gladstone's powerful assistance, got through Committee on Wednesday, read a third time on Friday, and is now before the Upper House. The Duke of Marlborough has given notice of opposition, and their lordships, who may have to swallow the University Tests Bill, will probably assert their prerogative by rejecting the proposed reform in the marriage law. Mr. Goschen's Poor Relief (Metropolis) Bill, has been pushed through committee—five pence instead of sixpence in the pound having been accepted as the maxim demand on the Common Fund—and the Naturalisation Bill has passed both Houses. But the great law reforms of the Government are threatened with shipwreck. The efficiency of the bill for modelling the higher courts, depends upon the rules of procedure which may be adopted. If the task of framing these regulations were to be committed to the judges, there is a fear that it would not be half done, and that the evils of the old system would be perpetuated. The Lord Chancellor proposes therefore to delegate the duty to a Committee of the Privy Council. But Lord Cairns and Lord Westbury protest against the arrangement, and the judges ask for time to deliberate. As Lord Cairns counsels a withdrawal of the bill till next Session, it is to be feared that the Lord Chancellor and the public will once more be baulked. If, however, the Government would agree to recommend the entire abolition of the appellative jurisdiction of the House of Lords, the concession would be worth a year's delay.

ENGLAND AND THE UNITED STATES.

A CABLE telegram from America of rather a sensational character came to hand yesterday. We are informed that in the House of Representatives at Washington, on Monday, a resolution was adopted by 75 to 40 votes "declaring it to be the sentiment of the American people that immediate reparation should be made by Great Britain for the destruction of vessels belonging to citizens of the United States by the Alabama and other steamers of a like character, and requesting the President to press the Alabama claims to an immediate settlement, that the citizens may be promptly remunerated for their losses, and the nation's honour maintained." The passing of such a resolution by the Lower House of Congress, it is hardly necessary to say, affords little ground for immediate alarm, or even anxiety. Both the President, and the Senate Committee on Foreign Affairs to whom it was referred, will probably take no action on the subject, nor be influenced in any appreciable degree by the vote. All questions of foreign policy in the United States are decided by the Executive and the Senate alone—the House of Representatives being able only to give expression to its sentiments, which may be, and very frequently are, entirely disregarded.

We have yet to learn what were the real motives which dictated Monday's demonstration in the House of Representatives. It may have been intended to embarrass the Canadians in their coming expedition to the Red River settlement, or to revive American prejudice against this country for supporting the Government of the Confederation in restoring their authority in that outlying territory. Possibly, the movement may have had more reference to home than to foreign politics. The resolution was moved by Mr. Calkins, a New York member of the Republican party, which is becoming alienated from President Grant, and is not unwilling to thwart and discredit him. Or finally, difficult as it is to fathom the depths of American politics, we may surmise that the majority who accepted the motion may be anxious to give renewed prominence to the Alabama grievance for the sake of making it a plank in the Republican platform, with a view to secure the Irish vote, which is not unlikely to hold the balance at the next Presidential election.

Looked at from this side of the Atlantic, without any special means of guaging its significance, the vote of the House of Representatives has the aspect of a sudden outburst of childish petulance unworthy of a great assembly. We cannot but regret that the House should have passed a motion which compromises its own dignity, and reveals the reckless and vindictive spirit of its members far more than it is calculated to injure this country. It is now considerably more than a year since the convention concluded between Mr. Reverdy Johnson and Lord Clarendon for settling the Alabama claims was summarily rejected by the United States Senate. Since then the question has remained *in statu quo*, in consequence of the unwillingness of the Washington Government to reopen negotiations. Mr. Fish and Lord Clarendon have, indeed, had some diplomatic correspondence on the subject, which has had the effect of showing that President Grant's Government have taken up an unreasonable and untenable position. So far from "reparation" being refused by England, as would seem to be implied by the resolution of the House, our Government have offered to settle the Alabama claims by arbitration, and, that being declined, by mutual arrangement. They have frankly admitted the liability, and have consented that negotiations shall be resumed at Washington rather than in London, if more agreeable to the American Cabinet. They have indeed declined to accede to one extraneous demand made by the Secretary of State, which the

highest American jurists allow to be preposterous—viz., that Great Britain should admit the declaration of neutrality at the outbreak of the civil war to have been unjust, and a violation of international usage.

There is no reason why this long-standing difference should not be forthwith settled, and there is probably no obstacle to the dispatch of a special Envoy to Washington for that purpose, except the reluctance of the American people to forget their grudge against this country. Some sort of apology, or admission of wrong-doing, is required, not so much for the fault of the British Government in allowing the escape of the Alabama—which has been practically admitted in past negotiations—but in consequence of the hostile feelings of our upper and middle classes towards the North in their terrible conflict seven years ago. The Washington Government having slammed the door in our face after we had tried, time after time, to find some basis for an equitable arrangement, it is impossible to see the justice or the relevancy of such a high-flown and hostile resolution as that adopted on Monday by the House of Representatives—a resolution entirely at variance with the semi-official statement made only a month ago that Mr. Fish "is of opinion that better terms can be obtained by waiting than by immediate action."

Such is said to have been in substance the response of the Secretary of State to another effort on the part of Lord Clarendon to reopen negotiations. Perhaps Mr. Fish deems himself justified in the course he is pursuing by the state of opinion among his countrymen, which we may suppose to be reflected in the minatory resolution of the House of Representatives. If not vindictive, the policy of the United States in respect to the Alabama claims is neither dignified nor magnanimous. The recent vote, if genuine, might hasten a settlement. But it seems rather designed to keep open and stimulate American animosity, which the politicians fear may die out. At present our Government can only fold their arms till the United States are prepared either to forget their grievance or accept equitable reparation. There is nothing to be done on this side of the Atlantic. But if, as we believe, there are thousands of earnest Christian men in America who desire to be on cordial terms with this country, there seems to be little hope that this root of bitterness will be removed, until they are moved to bring such pressure to bear on their Government as will compel a fair and final settlement of this chronic difficulty between two kindred nations.

THE COLONIAL DEBATE.

IF the motion brought forward in the House of Commons last week by Mr. R. Torrens, an old colonist of South Australia, was crude and superfluous, the debate to which it gave rise was of great interest and importance. To inquire into the political relations and modes of official intercommunication between the self-governing colonies and this country would, as one of the speakers said, tend to bring about the eventuality so very ostentatiously deprecated by the Cannon-street coterie of ex-colonists. To examine the whole subject dispassionately, and state in full the relative advantages which each party enjoys by the relationship, can only be beneficial. Even if our colonies have somewhat suffered from neglect, they can hardly fail to be pleased with the attention and respect paid to them by the Imperial Parliament; and they will learn from that debate that however our legislators may differ from each other in theory and modes of action, they are entirely in accord in setting a high value on our colonial empire, and in deprecating any action on either side which might engender unpleasant feeling or precipitate separation.

No plan propounded, either in that debate or previously, for bringing the mother country and the colonies into closer relations, will, when carefully examined, be found to be practicable. Hardly any one now advocates the idea of admitting colonial representatives into the Imperial Parliament. It has been tried in France, Spain, and Portugal, but as Mr. Eastwick says, the precedents in these cases are by no means encouraging. If colonial envoys were to be sent to London, they would in due course supersede colonial governors, as well as give rise to endless jealousies and misunderstandings. A Colonial Council for advice would be more practicable if our dependencies were homogeneous. But, seeing that each colony has separate, and to some extent divergent views, such a council would be little better than a rope of sand. The Australian and the Cape Colonies, for instance, have nothing in common beyond the tie which unites them to the British Crown. The former are prepared to accept all the responsibilities of independence while adhering to the mother country; the latter actually repudiate self-government in order that they may not lose the pecuniary help they receive from England. In fact, our self-supporting colonies have so entirely repudiated the attempt of their Cannon-street patrons to convene a representative conference, and have listened with so much apathy to the grievances which these agitators have fathered upon them, that it betokens no little assurance on the part of Mr. R. Torrens and his friends to call attention to the subject in the House of Commons.

The motion and complaints of the hon. member for Cambridge entirely broke down when a searching test was applied to them. They were based upon an assumption continually advanced that our leading statesmen favour separation, which has been repeatedly denied, and was finally disproved during Tuesday's debate. Indeed the tables were entirely turned upon the shortsighted assailants of our colonial policy, the object of which is, as Mr. Gladstone says, to place these relations upon such a footing as that if separation should ever become necessary, it might be effected in a friendly way. At the same time, so far from weakening those relations between the mother country and the colonies, it "gives the best chance of an indefinitely long continuance of a free and voluntary connection." If the tie is mainly one of sentiment, is it therefore less binding? We have nothing to quarrel about—nothing to create difficulties. Both sides are free. So long as the colonists cherish loyalty to the British Crown, feel a pride in the honour and prestige of the mother country, and find the bonds of kindred and home feeling strong amongst them, they will cleave to the connection. At the same time it must not be concealed that if the mother country should be involved in a great war, the more important of our colonies might, in view of their own interests, be under the necessity of reconsidering their relationship to the mother country. Not the least of the advantage of retaining these dependencies is the indirect check which they offer to any aggressive policy on the part of England. The possession of a colonial empire is a great preservative of peace.

The pushing of his motion to a division, on the part of Mr. R. Torrens, was an act of wayward folly, and was probably the result of pressure on the part of New Zealand colonists, by whom this uncalled-for agitation has from the first been actively fomented. Mr. Torrens was of course defeated, though only the small number of 177 members thought it worth while to record their votes on the occasion. As Mr. Adderley said—and the entire agreement in the views he put forward on the part of all who have felt the responsibilities of office was remarkable—to institute "a roving inquiry would be not only a waste of time, but absolutely mischievous. It would raise expectations that would never be realised, and every species of grievance which could be raked up would be brought forward, and that in a way likely to injure the relations between the colonies and the mother country." Though the expenditure of the mother country on account of the colonies is only half what it was in 1865, it still amounts to more than two millions annually, and no complaint has been made by our larger dependencies of the recent arrangements for relieving the mother country of their defence. This is, in fact, a return to the first principles of our system of colonisation, and a better security against colonial outbreaks than the presence of British troops. The grievances put forward by Mr. Torrens and his supporters are purely sentimental, and with hardly the shadow of a foundation. Mr. Adderley forcibly put the case when he said:—"Our interests and those of the colonies are identical, and our sympathies are naturally with them; but they must be left not only to govern, but to defend themselves, and any interference on our part will be much more likely to repel them than to make our relations with them more amicable than they are at present."

THE NONCONFORMIST STATE-CHURCH IN MADAGASCAR.

IN an article entitled "Nonconformist State-Church," the *John Bull* has endeavoured to extract from recent proceedings in Madagascar, with which our readers are familiar, evidence that Dissenters are guilty of hypocrisy in protesting against State-interference with religion, and alleges that it is in the interest of the "mildly-persecuting Establishment" which they have set up in that island that "the Dissenting missionary societies have been clamouring furiously against the 'unfairness' of our sending out a Bishop to Madagascar." The facts adduced to substantiate the charge are given on the authority of the *Friend of India*—which journal relies upon the statements contained in a letter from Dr. Davidson, of the Edinburgh Medical Missionary Society, who "considers it the duty of the London Missionary Society to see that the Government exercises its influence openly and honestly in favour of the representatives of the other denominations." Of the churches, which are described as being erected by the hundred, it is said, "This church-building and church-giving is partly spontaneous and partly the result of a fear among the people that neglect in these respects would offend the Government. The people are anxious to receive religious instruction, but, the means being inadequate, the Government has stepped in, and, in self-defence, the London missionaries have accepted its aid." They, it is added, supply the greater part of the funds required to find the preachers, and the Queen the rest; the whole of the preachers being sent out by the Queen, being approved by, and receiving their instructions from her, and being chiefly responsible to her. It is further stated that "the new *quasi*-State-Church shows a tendency to persecute in a mild way other missionaries."

We have no means of judging whether such a perversion of facts is to be attributed to ignorance, to jealousy, or to any other evil influence; but it happens that our own columns have, by anticipation, contained information which disproves such allegations, and shows that the missionaries have taken special precautions to avert such reproaches as have now been cast upon them. When the news of the burning of the national idols reached this country, the Rev. W. Ellis expressly stated that "the additional teachers now being sent forth to places destitute of instructors are not sent out by order, or on the authority of the Government, but by the existing churches in the capital, and they will be supported by the voluntary offerings of the Christians, including the congregation in the court of the palace." The Rev. R. Toy also stated that, when the people were calling out for ministers, at a conference between the missionaries and the Prime Minister, it was agreed that "each church should be urged to choose as many men as they could support, and to find out what districts were most in need of teachers. . . In making the collections, and choosing the teachers, it has been fully understood that each one was quite at liberty to do as he wished, and to follow simply the dictates of his own conscience." The help of the Queen was indeed to be given, but only by means of collections to be made in her own chapel. While, therefore, the sympathy of the Court was with this new and extraordinary popular movement, it was expressed by individual and not by official acts; care being taken that the voluntary and purely religious character of the effort should be unsullied by any exercise of governmental authority. Had the missionaries desired it, nothing would have been easier than the formation of a "Nonconformist State-Church"—if the term be not a misnomer—and it required considerable discretion to prevent the tide of religious feeling running into official channels; but, though the circumstances of the case are peculiar, and might mislead a superficial observer, we believe that the missionaries have shown a determination to prevent the infliction upon Madagascar of those dire evils which have been associated with State-Churchism in European countries.

The sting of the article in the *John Bull* lies in its tail, but those who are acquainted with the facts will think this reference to Dissenting objections to the proposed Bishopric of Madagascar singularly indiscreet. We have before us the correspondence which, we suppose, has led to the assertion that the "Dissenting missionary societies have been clamouring furiously against the unfairness" of sending out the proposed Bishop, and we should think that few who read it will fail to regard with respect, if not with entire approbation, the course which the London Missionary Society has pursued in this matter.

When the establishment of a Bishopric in the island was first proposed, the Directors of the London Missionary Society represented—firmly, but respectfully—to the Committee of the "Propagation Society" with which it originated, that such a step would be contrary to the practice of all evangelical missionary societies not to interfere with each other's labours—would introduce a disturbing element on the young and half-trained Churches of Madagascar—would transfer to a nation just emerging from heathenism the contentions and bigotry of the Western World, and was altogether uncalled for by the religious necessities of the people. On such grounds they requested the Propagation Society to "kindly reconsider the project," in the hope that it would see in the arguments thus used reasons for setting it altogether aside.

These views were also endorsed by another body, occupying a position which enabled it to speak with authority, as well as with impartiality,

greater than that of the Dissenting institution. For the Committee of the Church Missionary Society, which provides half the Church missionary staff in Madagascar, equally deprecated the project; apprehending the "introduction of questions respecting the validity of the orders of the London Missionary Society, questions of rebaptism, &c.," with other sources of discord, "which would greatly imperil the growth of true Christianity." The Church Missionary Society some years ago arranged that, while the missionaries of the London Society should have their head-quarters at the capital, its own missionaries should be on the coast, and "be superintended by the occasional visitations of the Bishop of Mauritius, rather than by the appointment of a resident missionary bishop," and subsequent experience has proved the wisdom of adhering to so wise and christian an arrangement.

The reply of the Committee of the Propagation Society states that, while they regret that the proposal to establish the Bishopric is distasteful to other parties, they feel compelled to adhere to it, and claim that, as in every mission the presence of a Bishop is, sooner or later, a matter of necessity, the Church from which it proceeds "may justly claim to be fully competent to decide the exact time when that necessity has occurred." They state that they—

Are not blind to the danger which may arise to the faith of young converts from the spectacle being presented to them of divisions among Christians; but they are nevertheless constrained to consider that the Church of England would be false to its own doctrine and discipline, if simply for this consideration it failed to carry out, at the proper season, the principle of episcopal supervision. If in carrying out the rules of our Church amongst ourselves we appear to you to be interfering with your labours, we can only hope that on farther consideration you will see that we are using in a legitimate way that liberty which is allowed to every religious body within the empire; and we fail to see in what way your own efforts would be impeded by our action.

Finally, although agreement in regard to their Church may be impracticable, they will endeavour to conduct themselves with "Christian forbearance" towards all who equally with themselves are persuaded that they are acting on the Saviour's injunction to preach the Gospel among all nations!

Dr. Mullens, in replying to this communication on behalf of the London Missionary Society, points out that the Committee of the Propagation Society, having once secured the appointment of a Bishop, will not be able so to control his movements as to prevent the intrusion upon the missions of others which all parties profess to deprecate. He also justifies the action of his society, by stating that already the missionaries of the Propagation Society have "sent home disparaging representations of the mission at the capital," and these are repeated here—with additions; one of its deputations having made the astounding and, of course, unfounded statement that the Queen had "written to the Society, offering to turn Churchwoman herself, and make the Church of England the national Church of her island, if they would send over some priests and deacons."

The Rev. W. T. Bullock, who writes on behalf of the Society, closes the correspondence by declaring that it would not be consistent with the constitution of the Church for a Committee of a Society at home to assume authority to prevent a Bishop visiting any part of the region to which he is sent. It therefore appears that the Society for the Propagation of the Gospel in Foreign Parts will persist in letting loose the elements of mischief in a part of the world in which Christianity is at present accepted in its simplicity, and a narrow sectarianism has not yet established itself. Unwarned by the failure of the Episcopalian experiment in connection with Honolulu, it is bent on pursuing an intrusive, and what will eventually prove to be an arrogant and intolerant policy. That it will recoil, as all such proceedings do, on those who have conceived and pressed it, we have no doubt. We hope it will fail to prove the source of serious evil in connection with the religious future of Madagascar, but our hopes are exceeded by our fears.

SALMON PRESERVATION.

It is not many years ago since the salmon was generally regarded as a fish doomed to extinction in this country. Everywhere it was rapidly disappearing from our principal rivers, its price increasing with the growing scarcity, and there seemed a strong probability that we should before long have to depend upon other countries for our supply of this piscatorial dainty. This naturally excited the alarm of those most directly interested, the result being the passing of the Salmon Acts, whereby certain precautions were to be taken for the preservation of the salmon in various specified English rivers. The result has been shown in the increased number of English salmon brought into the market, but it is still doubtful whether our rivers can be rendered so prolific as of old. As Mr. Walpole points out, all the circumstances of modern life in England are unfavourable to the increase of salmon. "It is not merely that the population of England goes on increasing, and that all increase of population implies a corresponding increase of pollution. River pollution, or, at any rate, pollution by sewage, is an evil which will effect its own cure. The more offensive, the more virulent it becomes, the more certain it is to be remedied." But there is something more than this. "The population of England increases because her wealth and trade increases, because new mines are opened, new factories are built upon her soil. And each new mine and each new factory is the direct cause of pollution, which it is far more difficult to remedy than the sewage of a town, and is sometimes the cause of the erection of weirs, which are still more fatal in their consequences than the pollution of the factory. The increased trade implies an increased population; an increased population involves an increased consumption of food and water. To attain the first land is drained, and land-drainage has always the effect of parching our rivers in the summer. To attain the second, the rivers are themselves ponded up into artificial reservoirs, and made impracticable and unsuitable for salmon."

Here is a pretty dilemma. Shall we give up our mines and factories for the sake of the salmon, or shall we sacrifice the fish to the interests of trade and manufactures? Yet, it is possible that some middle course may be discovered and adopted. Mr. Walpole says that, without asserting salmon and civilisation to be incompatible with each other, the progress of civilisation increases the difficulties of the salmon conservator. Must we, therefore, if desirous of eating salmon in perfection, relapse into a state of savagery? We fear most people would rather eschew the taste of salmon purchased at such a cost. Although ladies of the present day prefer to disfigure themselves with chignons, the barbaric headdresses of feathers have yet to come into vogue, nor are the mothers of Belgravia by any means eager to exchange their sumptuous drawing-rooms for the restricted conveniences of the forest wigwam. We are most sincerely desirous of beholding an increase in the food supplies of the country, but in this instance the price is apparently fixed a little too high. Yet it may be that the question concerning the preservation of our salmon may indirectly lead to the solution of another, yet more important—namely, the prevention of river pollution. The essentials of successful salmon cultivation are a clear, unpolluted, and unobstructed stream, combined with certain regulations as to terms of fishing. Were it only the fish that required the use of unpolluted water, they would have a sorry chance against the owners of factories and mines; but it so happens that human beings require pure water as well as fish, so that the necessity of the one becomes likewise a necessity of the other.

Consequently the interests of men and salmon in this country are more closely intermingled than is apparent at first sight. People smile at Mr. Frank Buckland's enthusiasm at the capture of a salmon in the Thames, but they forget that this very circumstance illustrated a fact of great importance to Londoners, if not to the country at large—the increased purification of our great historical river. But Mr. Buckland, although unmistakeably an enthusiast in the cause of salmon and its preservation, is not to be led away by his ardour into grave mistakes as to the real position of the question. He very properly reminds us that although the primary object of the Salmon Acts is to increase the supply of food for the people, it must be recollected that salmon is not the only food on which people subsist. "Weirs are constructed in order that the water flowing down the river may be converted into a mechanical power. This power, in the case of corn mills, converts corn into flour, without which bread cannot be made. In the case of manufactories, employment is given to numerous labourers and artisans. "In a national point of view, therefore," continues Mr. Buckland—"weirs are in many cases of great industrial importance to the public. It is for those who have the salmon interests at heart—while doing all they can for their cause—to recollect there is another public besides the salmon public." Consequently, though it is Mr. Buckland's duty and pleasure to support the salmon interests at all hazards, he insists that occasions have occurred and will occur where his cause may be best served, not by a headstrong and injudicious zeal, but by a well-considered compromise, both legal and physical, of interests; so that salmon shall not be impeded in their progress up the rivers, while the corn shall continue to be ground, and the factory hands to earn their daily wages. Mr. Buckland was certainly born a diplomatist. A more sensible mode of viewing the question it is difficult to devise. If Mr. Buckland's idea can be practically carried out, the restocking of our rivers with salmon will no longer remain a mere experiment. But can the thing be done? can the interests of salmon preserves, millowners, and factory proprietors, be actually so nicely balanced? We confess ourselves somewhat sceptical on this point.

Anniversary Meetings.

BAPTIST MISSIONARY SOCIETY.

The annual meeting of the members and friends of this society was held in Exeter Hall on Thursday last. The chair was taken by J. J. Colman, Esq., of Norwich, and the hall was well filled by the leading supporters of the society, both of town and country. The proceedings having opened with prayer,

The Secretary (the Rev. F. Trestrail) read the report, of which the following is an abstract:—The committee were happy to report the completion of the new mission house, which would forthwith be permanently occupied as soon as the condition of the premises would permit. During the year considerable changes had taken place in the missionary staff. Three brethren had been removed by death. Of these Mr. John Parsons stood forth as one eminently endowed for missionary work. In every department he attained to great excellence, but in the future he would probably be best remembered as a translator of the Word of God. His version of the New Testament in Hindi had received the highest commendation from the most competent judges. The other brethren who had died during the past year were the Rev. John Law, of the Trinidad Mission, and Mr. Edward Dakin, teacher in Serampore College. Two brethren had ceased to labour in connection with the society — the Rev. O. Gillott, of Poona, and the Rev. F. T. Reed, of Sewry. Four had been constrained to leave their sphere of labour through ill-health—the Revs. W. A. Hobbs, E. Johnson, James Smith, and J. H. Anderson, the last, it might be feared, never to return. But a more than equal number had returned to their work—viz., the Revs. C. Carter to Ceylon, G. Kerry, F. Suppor, and Josiah Parsons to India, and A. Saker to Africa. Notwithstanding the losses enumerated, the committee had been permitted to send forth an equal number of brethren. Messrs. Jordan and Campagnac had entered on the missionary life in India, Messrs. Richard and Baschelin in China, while Mr. Pegg had undertaken the pastorate of the churches in Turk's Islands. Passing on to the India Mission, the committee learned that about one hundred additions to the churches had rewarded the exertions of their brethren. In the prosecution of their itinerant labours the missionaries report, as in former years, a very various reception; but, on the whole, a more attentive and thoughtful hearing of the Word of Life. Here and there, as in Allahabad and Patna, the Mussulmans had shown an inclination to enter on an active course of proselytism, and to engage the services of Moslem preachers to counteract the efforts of Christian missionaries. In many places the brethren spoke of the Brahmists as in some instances opposing the truth; in others, as seeking in private intercourse instruction in the doctrines of salvation. The Rev. George Kerry gave the following account of the scenes he witnessed in a new place of worship which the Brahmists had lately erected in Calcutta. He said—"You know that the advanced section of the Brahmo Somaj, under the leadership of Baboo Keshub Chunder Sen, have built for themselves a church. It is situated in the midst of the native town, is lighted with gas, and furnished with benches; it has galleries on three sides, and will seat five hundred people. The Brahmos meet for worship every Sunday evening, one hour after sundown. I have been two or three times; on each occasion the body of the church has been crowded. The form of worship is almost a copy of that which prevails amongst ourselves. The chief thing peculiar about it is, that at a certain time all who have professed Brahmoism rise, and with their faces towards the minister (who also stands), their hands joined, they repeat together in a chanting tone a form of prayer. This part of their worship is very touching. One sentence of the prayer is a cry to Him who is all light, to come and enlighten their darkness. The wailing tone in which the cry is uttered affected me very much, and I could not but re-echo the cry in His name who is the True Light. On each occasion when I was present, Keshub Chunder Sen was there, and preached a sermon in Bengali. From the sermons and prayers I heard, I judge that this interesting sect has not come any nearer the truth during the last four years. When I left India they seemed to be gradually coming towards the light; but now their belief seems to be stationary. One thing struck me as remarkable amongst a people who profess to be simply Theists, and that was the ful and abject acknowledgmen

and confession of sin which was again and again made. Whether they have learnt this among the other things they have learnt and appropriated from our Christian Scriptures, or whether it be the heart-felt utterances of their lips, I do not know. If their feelings agree with their words, many of them certainly are not far from God." Amidst the multiplicity of thoughts which agitate the minds of this considerable and rapidly increasing class of instructed Hindoos, they have the confident hope that through all their doubts and questionings many may be led by the Spirit of God to the acknowledgment of Him who is the light and life of men. The movement, in all its sections, was an unmistakeable sign of the power of those influences which missionaries had brought to bear on the mighty structure of Hindooism. Passing on to Jamaica, the report spoke of the increasing prosperity of the Morant Bay Mission. The three churches formed had been considerably increased, now embracing 560 members, the increase during the year being seventy. Last year the number of churches in the Jamaica Baptist Union was eighty-four; at the recent meeting eleven more were added, making a total of ninety-five. These churches contained 19,671 members, and more than 2,000 inquirers were seeking admission. The net increase during the year had been 850 members and 410 inquirers, being an average increase in the churches making returns of more than ten in each church. The reports as to the state of the churches were with few exceptions very encouraging. The Union had to mourn the decease of the Rev. W. Claydon, reducing the already limited number of European brethren. Throughout the island the general well-being of the people had improved, trade and commerce had expanded, and a more hopeful view was taken by all who were employed in the cultivation of the island staples. Doubtless this was in a great measure owing to the wise legislation and efficient administration of the present Government. The great political event of the year was the expiring of the Clergy Act, by which the Church of England ceased to be the Established Church of the island, and by which the island revenue would be eventually relieved of the payment of some 30,000*l.* a year. While the committee rejoiced in this it laid the churches of this country under the greater obligation to do all in their power to meet the new demands which this novel state of things presented to them. After referring to the missions in Ceylon, the West Indies, and Africa, it stated:—In conclusion, the committee cannot but express their fervent gratitude to God that amidst all the anxieties and questions which have occupied attention during the year now closed, there have been such marked tokens of His blessing on the work. Everywhere souls have been born again, considerable additions made to the churches in every field of labour, and the Gospel preached on a large and widely extended scale. What more is needed than united and fervent prayer in our assemblies and in our private circles that the Divine Spirit may descend on the seed sown, on every labourer in every sphere of labour? Let the year on which we enter be characterised as the year of prayer. Then, surely, God will yet more largely bless us, and gather multitudes of wanderers into His fold.

J. TRITTON, Esq., then read the financial statement, from which it appeared that the total receipts were 39,339*l.* 8s. 6d., the largest income ever received except that of the jubilee year. This large excess of receipts over previous years was mainly due to the unusual amount received from legacies, viz., 8,224*l.* 12s. 5d., and the generous donation of 2,000*l.* by the late Mr. Kelsall. The other side of the account showed that 2,381*l.* 15s. 6d. had been applied to the payment of last year's debt, and 4,680*l.* to purchase 5,000*l.* Consols to form a legacy reserve fund, and this, with a total expenditure of 32,185*l.* 10s. 5d., amounted to 39,247*l.* 5s. 11d., leaving a balance in the treasurer's hands of 92*l.* 2s. 7d. He said he turned not with pleasure, but with feelings of great pain, to a second duty that he had to perform. Twelve months since, their beloved and honoured friend, Mr. Trestrail, announced his intention of resigning his official connection with the society at the close of the year. That resignation was now an accomplished fact, and if ever any man retired from his post with the gratitude, the respect, and the affection of his brethren, with wishes the sincerest, and prayers the truest for his present and future welfare, that man was their honoured brother, Mr. Trestrail. With their permission, he would read a resolution adopted at the subscribers' meeting on Tuesday last expressing, though all too feebly, their sense of their services, and referring to arrangements which would be, they hoped, for his comfort, in connection with which the committee proposed to do their part, and in connection with which he was sure the denomination at large would do its part. The resolution was as follows:—

Referring to the intimation given at the last annual meeting by their beloved and honoured friend the Rev. F. Trestrail, of his intention not to allow himself again to be proposed as one of the secretaries of this society, this meeting is desirous of recording their grateful acknowledgment of the untiring energy and cheerful self-denial with which he has devoted himself to its interests, his able advocacy of its claims, and the efficient services he has rendered during the lengthened period of nearly twenty-one years. They cordially approve of the resolution of the committee suggesting the appointment of a sub-committee to superintend the raising of an adequate sum to be presented to him as an expression of their regard. (Applause.) They earnestly hope and pray that his life may be long spared, and that his efforts in the cause of Christ may continue to be crowned with success; and in order that they may not lose the advantage of his great experience of the operations of the mission, they hereby place his name on the list of honorary members of the committee, as one who has, more than most others, rendered important services to the society, not only as its secretary, but during a much longer period, as a member of the committee, and in other public capacities. (Applause.)

The Rev. F. TRESTRAIL: It would be scarcely, I think, becoming on my part to have allowed that resolution to have been communicated to you in the way that it has been by my honoured friend the treasurer without just saying one word. I have appeared now in this hall in some form or other in connection with the Baptist Missionary Society for more than thirty years. I have been connected with it as a member here and elsewhere in an official capacity for very nearly fifty years, so that if length of service is at all to indicate the strength of one's attachment to it, on that question I need not say another word. But I could not allow the resolution to be mentioned to you after the way in which you received it without expressing my very grateful sense of the kindness that I have always received from friends whenever I have had to stand up here to discharge my duty in connection with the office I have so long held. I hope and trust I shall not be deprived of the pleasure of meeting you again many times, and, if it be not in the capacity of secretary, I can say a word for the society elsewhere and here too if need be. And you may be quite sure that as long as I live the probabilities are that if one's strength of feeling be continued to the end of my life the feeling of attachment to this institution that God has so highly honoured will not lessen or abate. I can only hope, whenever this anniversary comes round, we may always have an earnest, affectionate, enthusiastic audience, and those brethren who stand up here to speak to them will always have their tongues touched with a coal from off the altar, and that every one of my younger brethren in the ministry especially will make themselves so acquainted with the history of this institution, with all the grand facts that have been developed by it, with the toils, labours, and self-denial of the men that God has called to work in the field, until their own hearts are fired with a spirit that will ever prevent them failing in the discharge of their great duty as ministers of the Gospel of the Grace of God to the churches over which they are called to be pastors, and in relation to the extension of the kingdom of Christ throughout the whole world. In my official capacity, therefore, but not as a Christian man bidding you farewell, I thank you for all your kindness, and may the God of heaven bless us all wherever we are in our efforts to promote the extension of His kingdom! (Applause.)

The CHAIRMAN, after an introductory remark, said: This society may not be so large as many societies which are now around us; but it can claim to have had an honourable history, and to have an honourable position still. When Carey preached his sermon these long years back, he struck a key-note which reverberated and has kept on with increasing power to the present moment, and if I mistake not, will do so many years to come. The collection with which this society started—which I believe was some thirteen or fourteen pounds—was a very modest one, and the fact that this country, coupled with America and with a few societies on the Continent, raises at the present moment something more than one million sterling per annum on behalf of foreign Protestant missions, may, I think, be taken to show that, at all events in this age, something is felt of the importance of mission work. At the same time I am not sure that it is felt as much as it ought to be. Not long since we looked with a great deal of interest to the Budget, for as Englishmen we feel a good deal of pride in the progress of our country; we like to know what the revenue has been, and to look at our Board of Trade returns. I wish we had a little of this spirit in reference to missionary work. I do not suppose that we on this platform shall ever send up a petition that there should be an ecclesiastical Chancellor of the Exchequer, nor should we wish for a Parliamentary Board of Missions, but nevertheless I think we should look facts in the face. I was struck in looking at the contributions which are raised on behalf of missionary societies in this country to notice what a difference there is between the sum which we raise for the defence of our country against a foreign foe and the sum which we raise to send out the Gospel of God to foreign lands. The army and navy cost us something like twenty-two or twenty-three millions annually. I am not here to say one word of complaint in reference to that. I believe we have men at the head of our affairs who do not wish to drag us into foreign wars, and I believe, too, as Englishmen, we love our country and feel that our country and our possessions must be defended; but nevertheless I am not quite sure that we should not have a little shame to feel that we can raise this twenty-two or twenty-three millions for our army and navy, and only about 600,000*l.* per annum for our foreign missions. I was very much startled a few weeks since to read a statement put forth by Dr. Mullens, in which, after mentioning the number of ministers in London, the number of Sunday-school teachers and ragged-school teachers and missionaries, he made this very startling statement, that the amount of spiritual force exercised in reference to the unconverted population of London was probably equal to the whole amount exercised by foreign missions on the whole heathen world. If that be so, I ask, is that a position which we, as Englishmen, can feel proud, that having the Gospel given to us we do no more than that to spread it abroad? A statement was made some year or two ago rather to the effect that where a missionary was sent a gunboat would have to be sent. I do not believe that statement, but I believe if we had more missionaries we should want fewer gunboats, and that if we could Christianise India and Jamaica thoroughly they would be no worse subjects, but better subjects, of our Queen than they are at the present time. I therefore say, as an Englishman as well as a Christian man, I believe it is our duty and interest to do the best we can to promote foreign missions. I am not ignoring for one moment the fact that after all what we can do is very little if we have not a higher blessing with it; but still I say this,—that we have to do our part, and the fact that God will help and bless the work should stir us up to do our duty. I do hope, therefore, that from this meeting this society will be stirred up to greater zeal. I am quite sure, if we do our duty, great good will be done, while if we neglect our duty great harm will follow. If we determine as individuals, as societies, and as a nation, to do our work well and earnestly as Christian men, if we do so and attempt great things for our God He will give us great and good things in return. (Applause.)

The Rev. LL. D. BEVAN moved the first resolution, which was as follows:—

Resolved—That this meeting would devoutly record their gratitude to Almighty God for the blessing He has bestowed on the labours of the society's missionaries during the past year, and for the spirit of liberality shown by the supporters, notwithstanding the prevalence of distress arising from the long-continued depression of the commerce of the country, and would fain hope that the increased expenditure consequent on prosperity may be adequately met during the ensuing year. This meeting would gladly take the present opportunity of tendering to the conductors of kindred institutions hearty congratulations on the success which has attended their labours in many parts of the mission-field, and from which the friends of missions may deprive fresh incentives to prosecute the enterprise with unfaltering courage and faith.

After congratulating the meeting in the name of the London Missionary Society on the success of the past year, he said:—A charge is often brought against the missionary societies that we are given to colour things a great deal, that any little success is always trumpeted up, that very much parade is made of anybody who has been convicted and baptized, that in fact we baptize them with a regular splash, and that some of those splashes even come with the glancing colours of the rainbow right away to this country. I would ask critics just to read the reports which your missionaries send, and they will be struck by the honesty of the confession that the work is not progressing as they would like to see it progressing; that though on every side idolatry seems to be dying, yet Christianity is not growing as fast as they would like to see it grow; and that if we do not sustain them by our prayers and sympathy at home the work will altogether collapse. Your secretary told me that in the terms of the resolution he would like to have made special remark upon what had been done lately in Madagascar and other portions of the missionary field. For example—in the South Sea Islands. I dare say you all know the story of Savage Island. I do not know that there has been a stronger contribution to the evidence of the truth and power of Christianity during the present generation than the story of Savage Island. Some ten or fifteen years ago it was what its name implies—Savage Island, and a place of blank and utter darkness, of all manner of cruelty. But there came the Christian word, baptized first of all by the blood of him who bore it to these people. Fifteen years ago the island was what I have described, and to-day what is it? Not only one of the fairest gems of that southern sea, but emphatically Christian. Idolatry has altogether gone. Christianity has done its work. A great Positivist writer said Christianity was dying, and would be dead altogether in 200 years, and so we had better take care of one or two of the great ideas she has to give us, or we should have nothing left. Christianity does not seem dying when it has power for that. Then again we have the story of Madagascar; and I refer to it because you know the darkness and despair that came across that people when Christianity had to undergo such bitter persecution there. Then came a genial time, changes in State, changes in society, and in one day the people, with their Queen, rose up, and idolatry was slain. It was found that Christianity had spread like a network throughout the land; everywhere the power of the Christian truth was found, and a nation was born in a day. It may not be a very bright story you have to tell of Hayti or Jamaica, of Africa, China, or India; but labour on, Christian brethren! The men who worked for Madagascar and who prayed for it too had some of them to die, and did not see the glad day; but in their death they hoped, and in their death they prayed, and doubtless they see it now from the high abodes whither they have gone. You too will some day reap, for he who goes forth bearing precious seed and weeping shall doubtless come again in God's good time rejoicing, bearing his sheaves with him. Missionaries are doing the work that the heroes of the olden time did, and they are thinking it an every-day work. Why has that man done it? Was it to be made a member of the learned societies of England, to be enrolled amongst the Royal Academicians of France? Was it because he loved letters, because he was one of those who had grubbed amongst the antique and manuscripts? Not at all. He did it—and many other men are doing it to-day—because they serve the Lord Jesus Christ, because they love souls, because they believe that in that book there is a treasury of grace which it will be well for those men to know and to be able to unlock, and so they have given them the key to unlock it. They deserve, if not the honour of those whom this world honours, at least the honour of you and me, Christian people, and some day they will get the honour which God Himself doth give. This is one of those distinctive ethnological facts that it would be well for some of our scientific men to look at. Your report pleads that you should pray more earnestly. I do firmly believe we are forgetting the power of prayer with regard to our missionary enterprises. A friend of mine labouring far up in the provinces of India speaks of the depressing influences of the heathen atmosphere round about. He is standing there—one Christian man in the midst of some four or five millions of utterly ignorant heathen. "Pray for me," he said; "not that my life may be spared.

I do not care for that. Pray for me, not that I may be enabled to preach the Gospel; I can do that. If you will only pray, and God will answer it, that He will keep my own spiritual life up, that He will keep up my own fineness of consciousness, that He will keep me surrounded by a halo of Divine life." Remember this, friends, to pray for the missionaries that they may be spared from the depressing influences of the atmosphere which they are continually breathing. (Cheers.)

The Rev. W. A. Hobbs, a missionary from India, in seconding the resolution, said: Let me first say a few words about the people of India. Native society in India is, I think, divided pretty much into the three classes into which we find it divided in England—the aristocracy, the middle classes, and the poorer orders; the aristocracy comprising in the main pundits, Brahmins, wealthy landowners, Hindoos or Mussulmans, native magistrates, and bankers; the middle-class comprising schoolmasters, writers, court officials, farmers, and tradesmen; the working classes consisting of peasants, fishermen, oarsmen, labourers, and others. In pursuing our missionary avocation amongst these people we are brought more or less into contact with all these classes, and we have to adapt ourselves to them in the best way we can. In speaking to the intelligent and educated Hindoo of course we speak pure Bengali; in speaking to the peasant or the boatman we think it is expedient occasionally to speak very questionable grammar, and to curtail the words very considerably; whilst in speaking to the Mussulmans we deem it good policy to give most of the religious terms in Hindustani rather than in Bengali. The speaker then gave two or three narratives of his past work in illustration of the way in which they endeavoured to reach the hearts of the poor in India, and continued: When I contrast India now with what it was at the dawning of this century, I lift my up hands in surprise, and say, "See what God hath wrought." Between the years 1862 and 1868 our churches in Bengal have increased from a little more than 1,200 to a little more than 1,700 Christians. I wish I could say that the same success had attended the labours of our brethren in the north-west, but such appears not to be the case. Overleaping denominationalism and taking in the results of the efforts of all missionaries in India, what do we see? Why this, that whereas, at the commencement of this century there were perhaps not a hundred native Protestant Christians in India, now, if the information with which I have been supplied is correct, in India and Burmah there are not far from 80,000 church-members. Let men of the world say what they will, and even let Christians sometimes, who do not know anything about the matter, say we have laboured in vain and spent our strength for nought, I say that this is glorious success; and when I recollect that, apart from miracles, simply as the result of the hard work of faithful men and the grace of the Holy Spirit, all this has been achieved, my faith rises, and I feel that God will yet do greater things than these, that all men shall marvel. The Indian reformer Chunder Sen does not preach the Lord Jesus Christ, but still he preaches against wickedness and idolatry. He exhorts the people to cultivate a heart affection to God; he talks of the terrible evil of sin, and when he can get his countrymen in the mass to come up to the same stand-point at which he himself has arrived, then India will be a people prepared for the Lord.

The resolution was carried unanimously.

Robert Scott Moncrieff, Esq., of Bengal, moved the next resolution.—

That this meeting has heard with sincere regret of the losses which the society has sustained during the past year in the decease of the Rev. John Parsons in India, and the Rev. J. Law in Trinidad, who had for a long series of years laboured most faithfully in their spheres, and died justly esteemed and loved by all who knew them, and offer to the committee their sympathy in the recent decease of several ardent and generous supporters of the society, some of whom had long taken a prominent part in the direction of its affairs. Sensible that such losses are not soon repaired, this meeting would entreat the churches throughout the land to abound yet more and more in importunate prayer that the Great Head of the Church would inspire His disciples with the spirit of enlarged liberality, and kindle in the hearts of many among the rising ministry an unquenchable desire to go forth and preach the Gospel to the heathen, and graciously vouchsafe more abundant manifestations of the presence and power of the Holy Ghost in the entire mission-field.

He said;—I have yielded to the kindly pressure put upon me to take a part in the proceedings of this evening, feeling it my duty to bear such testimony as I can in favour of the great work going on there. I will briefly sum up the result of my experience, and observe this, that the more I have seen of the people of India, and of the depth of their moral and spiritual degradation, and of the frightful abominations which prevail over the land, the more have I been struck with this, that nothing but the Gospel of Jesus Christ will bring them light, and will emancipate them, and the more have I felt convinced of this, that God has laid it upon the people of England to bring them that Gospel. The more I have seen the work carried on by the missionaries in that land, the more do I believe that that is work which God is honouring, that He has honoured it remarkably, that He continues to honour it. The more I have seen of the workers themselves, of the missionaries and their wives, in their labours, and trials, and disappointments, and sicknesses, and hopes deferred, the more profoundly have I felt my sympathies called out towards them, and the more entirely do I respect them. Speaking as to the progress made in India, he could not help warning them that the progress which so many people hailed with delight was not always in the right direction. No doubt there was an increasingly spreading desire for education, and the Government had largely promoted the increase of schools; the consequence was that hundreds of young men were turned out from these schools and colleges with an amount of knowledge which their fathers never had before them; but how seldom was that knowledge according to godliness! Amongst these men there was a vast amount of intellectual activity, and the fruit of all this spread of education was that great movement of the Brahmo Somaj of which they heard so much. That as yet had not declared itself Christ-wards. The progress to which he had referred was owing in many cases to causes which were not connected with missionary effort, but to causes which, if removed, the people would relapse very much into their former state. It was owing very much to the just and strong Government they had, to the equality of religion in the eyes of the Government, to the great spread of railways, of commerce and trade. After referring to the depressing influence of caste, he said that in different parts of India he had found missionary labour very much of the same character as that described by Mr. Hobbs. As yet the missionaries had not hit upon any new way of prosecuting their labours, from which they expected very much greater success than hitherto. The success of the missionaries had been chiefly among the hill tribes and those who were not trammelled with caste and who were not Mahomedans. Among the poor and very ignorant people of the hills the Gospel had spread rapidly, and some missionaries had been signally blessed in their work among them. The same missionaries, in labouring among the Hindoos in the plains, had not found themselves so successful. Caste presented a barrier against the spread of the Gospel which nothing else seemed to equal. Reference had been made to the unanimity with which missionaries laboured abroad. He rejoiced to hear testimony to that. He had the privilege of being a member of the Calcutta Missionary Conference. They were missionaries of all denominations except one—the Society for the Propagation of the Gospel, which preferred to labour alone. Some of the most ardent and devoted and useful among these were the missionaries of that noble body, the Church Missionary Society. (Applause.) He attended this conference, and was struck with the eagerness and anxiety exhibited by these men to discover some new way by which to make the presentation of the Gospel to the heathen more effective and acceptable. He was quite sure if there was any improvement to be found in the present method of preaching the Gospel, it would be found in India before it was found out here. The missionaries had shown no backwardness in their efforts to carry the Gospel forward in every possible shape. There were two kinds of workers essentially required in India, and the first were native evangelists. It was vain to expect the evangelisation of the masses there till evangelists went forth among them speaking to them in their own mother tongue and in their own familiar ideas. Thank God they were not without such men, but they wanted more. The next great want was missionaries. At present the whole number of missionaries in India was under 600, while there were about 2,000 native preachers. Could they be surprised if with such a small army as that the result should sometimes disappoint them? They wanted more missionaries, and must pray yet more to the Lord of the harvest to send forth labourers into that harvest. (Cheers.)

The Rev. Dr. Haycroft, of Leicester, seconded the resolution.

The Rev. James Smith, of Delhi, supported the resolution. He said: It is just twelve years since I stood in that place. The great mutiny was then in its last death throes. I went into Delhi almost as soon as it was occupied by our troops in the year 1858, and never shall I forget the feelings that were created in my mind by a sight of Delhi then. All around scenes of destruction were visible. I remember going down street after street once full of life without a single inhabitant, nothing visible but a few prowling, half-dead cats and dogs. The place where Mahommedanism was once dominant scarcely contained a Mahomedan within its walls. I lost no time in commencing my mission. I got a stand at the bottom of the great street, and the people night after night gathered together with an intensity of interest such as I have never witnessed before or since. No inducement was offered to any candidates for church-membership or baptism except the plain preaching of the Gospel, and therefore I had no hesitation in baptizing those who perseveringly appeared anxious for that privilege. The work went on: a large number were gathered together and formed into little churches. Congregations increased, inquirers and converts increased, until every chapel was crowded to excess. I was away from Delhi a considerable period in Australia, and returned there seven years ago. Everything was changed. The spirit of inquiry appeared to be very much decreased, and the number of converts much less. I can only say that, in the first place, a terrible and desolating famine had occurred; and in the second place, I believe, unwise interference had been exercised with the private affairs of the converts, and so their confidence in Christianity had been shaken, for they had been forbidden to hold intercourse with the heathen, and to some extent even with their own families who were not converted; hence they appeared to be disappointed with Christianity, and felt that they could not concede that which was demanded of them. Still, after a short time, they gathered together again, and the services were well attended. I most deeply regret one thing, and, if I am not mistaken, it is this that has had the very worst effect on our proceedings, not only in Delhi, but in other places. I believe most conscientiously it is by native evangelists that India must eventually be evangelised, but I believe just as strongly and as sincerely that such native evangelists must not be paid by English missionary societies. We, I am persuaded, did all that could be done to make these native agents efficient. We tried to be at almost every point of our operations. We sometimes visited a dozen schools a day; we were out preaching every night; we wore ourselves out literally by the superintendence of native agents; and yet, notwithstanding this, there was a perpetual cry for more salary, a perpetual desire to occupy higher positions. Their simplicity was to some extent gone, and we felt in giving them salaries we had not only destroyed their influence with their countrymen, but had personally done to them the greatest possible injury. I had meeting after meeting of the native ministers of churches in Delhi, and ere long they themselves proposed that they should all give up their salaries at the end of the year. They carried out their promise, and the year commenced with unusual prospects. The whole of the evening meetings were carried on by these native brethren. Several schools were carried on by them, and there was quite as large an amount of work done by our native brethren unpaid as I can remember in almost any of the country churches with which I was acquainted before I went out to India. Let us not expect too much. Whilst missions in India had not failed, yet much had to be done. Conversions had not been so numerous as they were led to expect. In what had they failed? Not in education. They had men matriculating by hundreds. Not in public works. They sent forth engineers, and their railways and canals bore comparison with all the railways and canals in the world. What had they failed in? They had to some extent failed in conversions. Had they had the right kind of instrumentality? They had depended upon schools. Their missionaries had been overcome by a large weight of duties that did not especially belong to their calling. They had charge of orphanages, they had been printers and translators, but how very few had been entirely and completely devoted to the preaching of the Gospel and to that alone. The time had come when he was quite sure they might review their missionary course in India, and with great benefit, and he would plead for plans being carried out that would, at least, realize the object of the Bristol paper, and of that speech made by their brother, Dr. Landels, at the last annual meeting. (Applause.) The majority of the missionaries in India were at one with the spirit of that paper, and of that speech. They wanted men who would go out not as schoolmasters, not as superintendents of orphanages, or as printers, but would go out unshackled, not to civilise, but to point out the way of salvation to men. (Loud applause.)

The resolution was unanimously adopted, and the proceedings closed with the doxology.

THE BAPTIST UNION.

The adjourned session of the Union was held in Walworth-road Chapel on Thursday morning at half-past ten, the Rev. W. Robinson, of Cambridge, in the chair. There was a good attendance. After devotional exercises, the Rev. Mr. Millard, the Secretary, read the report, which, after some reference to the legislation of last year, said that on the subject of national education, the committee had resolved that any measure deserving of their support must give aid exclusively to secular schools under the management of district boards visited by Government inspectors, and must be available for all. They demanded that the Government measure should be modified, because it leaves in small parishes schools just as they are, because it will excite discord, and will require rates to be levied for denominational purposes. Altogether six reasons were advanced against the measure, and they called on all congregations to petition. This led to the question of expenses. They needed further funds, especially if the autumnal session has to be continued. Of 1,700 churches less than 300 subscribed to the funds of the Union. Some friends were aware of this, and already one church at Liverpool had offered 10*l.* a year for that specific purpose. Reference was then made to the autumnal session at Leicester. They had to deplore the loss by death of forty brethren, but their number had been increased within the year by 120 new ministers, of whom seventy-five came from the colleges: thirteen pastors had removed to the colonies, and as this might have arisen partly from their not receiving adequate support at home it was argued that village churches in many cases had better combine under one pastor, or else join some town church, rich in members, fitted to do evangelistic work. They had now a total of 2,553 churches, and an increase of church-members of three and a quarter on each church. However, from 422 churches they had received no returns at all; fifty-seven new chapels had been erected. In every way they had reason to rejoice. Their mission, however, had not yet been accomplished. For three hundred years they had raised their protest against all perversions of spiritual Christianity, and they were stronger now than they ever were. They had still much to achieve. The treasurer then read the balance-sheet, from which it appeared their expenditure last year had been upwards of 262*l.*, and that a small balance of debt was due.

The discussion on the report was originated by Mr. Tilley, of Cardiff, in moving its adoption. He contrasted the position of the body with that of the American denomination, where of a larger number of churches the increase had been only 12,000 on a far larger body, while their increase had been 6,000. As to the new schools they must have them all undenominational, but of the 24,563 public schools existing, upwards of 19,000 were exclusively under Church control, and they must be all undenominational.

In seconding the resolution the Rev. Isaiah

BURT contended that the Union was educating the Baptist body. It was bringing about what was very desirable—a union of their churches. He suggested that all their members should become members of the Union and pay a penny each, which would supply them with ample funds. A slight exception was taken to a phrase in the report which spoke of the inauguration of the era of Free Churches as resulting from the legislation of last year. Dr. BROCK contended it was rather the era of disestablished Churches. The report having been adopted,

The Rev. CHARLES STANFORD read a paper on "Improvement in our Mode of Public Worship." In doing so, he cleared away his ground by stating what he did not consider to be improvement. It would be no improvement to exchange their simple form of worship for one more showy and sensational. He had no desire to see them cast out Ritualism by Ritualism. It would be no improvement to set aside the ordinance of public preaching. It would be no improvement to substitute a form of prayer for their present plan, but there was room for improvement in their prayers. They were too often cold, mechanical, vapid; but what they needed was the gift of prayer. As was natural where there was no religious feeling there was a desire to have read prayers. Formalism rejoices in forms. If a minister was unable to pray in his own words it was clear that he was unable to preach. What he recommended was a more careful preparation for prayer. The preparation which they wanted was that of the prepared man. If the sermon cost them much trouble was not the prayer equally worthy of it? He thought, also, the Lord's Prayer—that prayer so beautifully adapted to all conditions of men and to all times—should be read and repeated audibly by the people, and that all should say, Amen. There was room also for improvement in the service of song. Song was congenial with human nature, and they were bound to find it a place. What they wanted in their hymns was life. Song was an essential part of their service for the glory of God, and the congregation must prepare for it. A healthy choral service should be their aim—one in which they should all take part with all the pulses of the soul beating high. Then there was the question of reading the Scripture. That was an important part of the service. The Church of England had so considered it, and had just revised its lectionary, so that all of it might be read in the course of time. He did not think that the whole Bible was intended to be publicly read. His own plan was to read a psalm, and then a lesson taken from the Old Testament, and another from the New, and so to choose them that they showed the connection between each other, and song and Scripture lessons should all harmonise with the train of thought which the sermon was intended to create or strengthen. He was no advocate of sudden change. What they wanted first was life. It was possible for a church to reach its highest forms, whilst its members were spiritually dead. They wanted life in prayer, and praise, and preaching. Above all, they needed to realise more and more the power of the Holy Ghost that they might have life, and have it more abundantly. A vote of thanks to Mr. Stanford was moved by the Rev. R. H. ROBERTS, and seconded by the Rev. Mr. PATERSON, of Newcastle. The latter, amidst some cries of "No, no," vigorously contended that they were not so powerful as Methodists, or Ritualists, or Roman Catholics. What the lowest class of the people liked was to be astonished and surprised. In that direction their services were powerless. They must have choral services and chant the psalms, and get the people to take an interest in the service. Mr. TUCKER said that his experience as a preacher in theatres had led him to see that the service as they conducted it was most in unison with the lowest class of the people. Dr. BROCK showed that at Bloomsbury they had the hymn and the tune to it printed together. He did not say Amen, but left that to his people, and he stigmatised the "Long Prayer" as a great evil.

The Rev. Dr. BROCK then moved that the committee of the Union be authorised to pay 100*l.* for the expenses of the autumnal session. After a prolonged discussion on the whole subject of the cost of the autumnal meeting, the motion was agreed to with a proviso.

Dr. UNDERHILL moved the officers and committee for the ensuing year. The Rev. Mr. ROSEVEAR moved, and the Rev. Mr. MARTIN seconded, the adoption of a petition to Parliament on the throwing open the Universities to all denominations. Dr. PRICE, of Aberdare, moved the adoption of a petition on the opening of the graveyards to the parishioners, and made a telling speech as to the way in which he had put down the bigotry of Welsh clergymen. Dr. ANGUS read and explained a resolution expressive of their joy at finding the question of Biblical revision raised, and their hope that in the task might be joined the most eminent scholarship of all denominations. Dr. GOTCH supported the resolution, and Mr. ROBINSON pronounced a benediction.

The meeting adjourned to the capacious hall under Mr. Spurgeon's chapel, where they met with a hearty welcome and a substantial repast. The chair was taken by Mr. Lewis, Chairman of the London Baptist Body. The topic, discussed in a general spirit, was the approaching Evangelical Alliance Conference—for which Dr. STEANE pleaded. Votes of thanks were passed, and speeches made by the Rev. Mr. Robinson, Drs. Brock and Landels, the Revs. Gould, Tucker, Clifford, and of course by Mr. Spurgeon, who said he was quite satisfied with the Evangelical Alliance ignoring the action of their secretary—perhaps it saved them another step which they might have had to take. He proposed that they should send out two delegates to America—Mr. W. Norton to represent the Particular, and Mr. Gould, of Norwich, Open Communion Baptists.

BAPTIST BUILDING FUND.—The annual meeting of this society was held on Thursday. From the statement made by Mr. A. Bowser, the secretary, it appears that last year the contributions amounted to 1,554*l.*; the repayments of loans by the churches amounted to 2,645*l.*, so that the committee had been able to make grants amounting to 3,950*l.* This year had been one of considerable activity in chapel-building, for thirty-six new Baptist chapels had been opened for worship, and twenty-two enlarged, the total increased accommodation thus afforded being 12,930 sittings. The total amount raised during the year has been the large sum of 58,175*l.* for chapel building and improvements, and chapel debts to the amount of 29,487*l.* have been paid off. The aggregate debts on Baptist chapels in England only is about 170,000*l.*

BAPTIST TRACT SOCIETY.—The twenty-ninth annual meeting of the above society was held on Wednesday evening at Exeter Hall, the Rev. Henry Dowson, President of the Bury Baptist College, in the chair. The Rev. Mr. Briscoe, the secretary, read the report, which stated that the financial progress of the society was satisfactory. During the year 34 new tracts had been issued, making the total number published by the society 405; handbills, 93; and children's books, 38. Since the formation of the society 6,679,062 tracts had been issued. The amount voted in grants during the year had been 353*l.*, and 765,000 tracts and handbills. The profits on the sales pay the expense of maintaining the depot. These tracts have been circulated in almost every part of the world. The income for the year had been 1,071*l.* 2s. 5d., and the expenditure 956*l.* 14s. 6d., leaving a balance of 114*l.* 7s. 11d.

UNITED METHODIST FREE CHURCHES.—The thirteenth annual meeting in aid of the missionary labours of this connexion was held on Monday evening, April 25th, at Exeter Hall, under the presidency of Mr. E. H. Kipling, Mayor of Darlington, who was supported on the platform by the Rev. John Mather, the Rev. John Mann (of China), the Rev. E. Paxton Hood, the Rev. S. S. Barton, the Rev. R. Bushell, Messrs. T. Schofield, J. Green, &c. From a report of the proceedings of the mission during the past year, it appeared that the income of 10,445*l.* 3s. 7d. had been exceeded by the expenditure in an amount of 302*l.* 6s. 9d., thus necessitating renewed exertions on its behalf. Thirty missionaries had been engaged over that wide portion of the globe indicated by the Australian colonies, New Zealand, Jamaica, Eastern Africa, Western Africa, and China, and the committee rejoiced at being able to report increased prosperity and success on all the stations, the objects of the mission extending on every side, and new members being continually brought within its Christian fold. In proof of the satisfactory progress of the Free Church Missions, it was shown that its annual income had increased more than forty per cent. within the past seven years, and the membership on foreign stations had progressed numerically during the same period about thirty per cent. The missionary labourers, who seven years ago numbered only fourteen, were now increased to thirty, and the stations from thirteen to twenty-eight, spread over which the committee rejoiced to acknowledge a present membership of 5,044 souls. The meeting was addressed by the chairman and several other gentlemen from the platform, and an earnest appeal for increased funds was liberally responded to.

ORPHAN WORKING SCHOOL.—The 112th anniversary of this charity was held on Friday evening, at the London Tavern, Mr. J. Hoare in the chair. Four hundred boys and girls from the institution, Haverstock-hill, were in the room during a part of the proceedings. The Board of the General Committee, in presenting the 112th annual report, referred with much thankfulness to the continued prosperity of the Orphan Working School. The past year commercially had been a trying one, but the charity had been well sustained, both by the living and the dead. The committee acknowledged, with one exception, the largest amount in legacies the charity had received since 1758, the year when it was founded, and, with two exceptions, the largest total sum ever received. The festival last year was not so productive as on some former occasions, consequently there was a diminution in the donation list, and the annual subscriptions had not had that increase which the committee would have liked to have seen. The legacies had rendered it an exceptional year, which may not soon repeat itself. The ordinary receipts had been 7,300*l.* 7s. 10d., and the ordinary expenditure 7,658*l.* 13s. 10d. The total receipts had been 11,864*l.* 2s. 3d., and the total expenditure 8,626*l.* 19s. 8d., which had enabled the committee to invest the sum of 3,324*l.* The average cost per child had been 21*l.* 0s. 3d. At the close of the meeting, subscriptions amounting to 1,100*l.* were announced by Mr. Joseph Soul, the indefatigable secretary. The other speakers included General Boileau, Mr. Brodie Home, Mr. J. Kemp Welch, the treasurer, Mr. Charles Tyler, Mr. C. Moore, and Mr. J. Archer.

EARLSWOOD ASYLUM FOR IDIOTS.—The annual general meeting and election of the above institution was held on Friday at the London Tavern; Mr. James Abbiss, the treasurer, in the chair. Mr. Nicholas, the secretary, read a report, which stated that the number now in the asylum were 307 males and 171 females, or a total of 478 patients. In addition to this number forty-five candidates would be admitted on the present occasion, and as soon as the new buildings, now in progress, were completed, the number of inmates would be increased to 800. The general health of the inmates was good, but in view of the increasing numbers, the committee had in contemplation the erection of a detached infirmary at a cost of about 5,000*l.* The laying the first stone of the new building in June last by the Prince and Princess of Wales had been attended with great success and liberal donations. A legacy of 2,000*l.* had been received from the late Mr. Bostefeur, and several other legacies of 500*l.*, 300*l.*, 200*l.*, and 100*l.* each. An anonymous donor had twice during the year given 1,000*l.*, and an unknown lady had also given 1,000*l.* The report then gave several instances of patients admitted in an apparently hopeless state of idiotcy, who by kind and judicious treatment had been sufficiently restored to health to earn their own living. The total income for the year had amounted to 24,932*l.* 7s. 5d., and the expenditure to 22,919*l.* 1s. 7d., leaving a balance of 2,014*l.* 5s. 10d. The Rev. Mr. Hine moved, and Mr. T. Hayes seconded, the adoption of the report, which was carried, and the routine business having been transacted, the election was proceeded with.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—The annual public meeting of this society took place at St. James's Hall on Thursday, the Archbishop of York in the chair. From the report, read by the secretary, it appeared that the income of the society last year was 106,434*l.*, and there were now 482 clergymen and 720 catechists and lay teachers in the colonies, who are supported wholly or in part by the society. Reviewing the progress made in various parts of the world, the report touched upon North America, Madagascar, Borneo, the islands of the South Pacific, India, Australia, and New Zealand. In India, where some progress has been made in Christianity, they had much reason to be thankful for receiving 7,000 into the fold, chiefly through the labours of German missionaries. With a further record of facts, the society asked for aid to prosecute the work. The Archbishop, in moving the adoption of the report, said that there was much in it to encourage, and also a good deal to cause anything but contentment. There were not 500 missionaries employed by this, the largest missionary society in England. This, and what another society about the same strength accomplished, represented what the missionary efforts were of the richly-endowed Church of England. The financial statement told them that the income was only 106,000*l.*, which was but a very poor amount when compared with the fact that a single penny income-tax would produce 1,200,000*l.* This proved that the Church taxed itself very little for missionary work. Every minister should consider the missionary cause as much his business as visiting the poor of his own parish, and if this were done people would learn to take an interest in the work far and wide. In the course of his speech the Archbishop said that India now presented almost the same aspect as Europe did two centuries after the crucifixion, when the old superstitions and old religions were crumbling away, to leave room for the great religion of Christ which followed. The same faith which was adapted to supply the place of the decayed religions at that period of history would adapt itself to the minds and necessities of the various Asiatic religions which were dying out now. Sir Bartle Frere, in a valuable book on the religions of India, which had recently been published, showed that as modern civilisation extended and flourished in India, so the ancient Indian religions lost their power, and were gradually undermined. The Bishop of Colombo moved the first resolution, viz.:—

That the present state of missions in the East, and the effect already produced on the minds of our heathen fellow-subjects, are such as to encourage every member of the Church to take his proper part in supporting missionary work.

He observed that in India they were at least beginning to recognise God; but he cautioned them against recognising the Deism of an interesting person now in England as the same thing as Christianity, although it was a step in the true direction. Mr. Charles Raikes, C.S.I., seconded. The next resolution, moved by the Rev. Dr. Barry, and seconded by the Rev. J. Cave-Browne, was—

That the want of any sufficient official recognition by the Church of England of the duty of sending the Gospel to our emigrant and heathen fellow-subjects in foreign parts, is felt, especially at the present time, as an incentive to renewed activity on the part of this society.

These resolutions were adopted, and, after passing a vote of thanks to the chairman, the meeting concluded with the benediction.

YOUNG MEN'S CHRISTIAN ASSOCIATION.—The annual meeting of the members and friends of this society was held in Exeter Hall on Tuesday, under the presidency of the Earl of Shaftesbury. Mr. Shipton, the secretary, gave an outline of the report, which stated that during the year 168 young men joined the fellowship of the association, and pledged themselves assiduously to promote its interests; thirty-four of them were following the office of missionaries in some of the great commercial warehouses of the City. In addition, however, to the personal activity of the members, most of the eminent firms, such as Hitchcock, Williams, and Co.; I. and R. Morley; Copestake, Moore, and Co.; Coutts, Son, and Co.; Hugh Jones and Co.; Leaf, Son, and Co.; Capper, Son, and Co., &c., had affiliated branches within their own establishments. The state of the metropolitan branches was generally satisfactory, while large additions had been made to the number in the provinces. In Paris an English branch had been formed, and many foreign ones throughout the Continent; but it was in the United States where the most way had been made, as in America there were no less than 659 associations. On the whole, it is com-

puted that there were 1,400 associations in existence, with an aggregate membership of 150,000; and in August next a conference of representatives of all the associations in the world will be held at Amsterdam. The report concluded by announcing that the general fund was still insufficient to meet all demands. Last year the accounts showed a balance due to the treasurer of 774*l.*; this year it was reduced to about 600*l.* Up to the date of the audit the receipts amounted to 3,592*l.*, and the expenditure to 3,475*l.* The income was contributed almost exclusively by the employers of young men and the young men themselves. Mr. S. Morley, M.P., moved a resolution gratefully recognising the blessing which God had bestowed on the work of the Young Men's Christian Association, and expressing the belief of the meeting that the association conferred inestimable advantages on society by seeking to bring young men of the commercial class under the influence of Scriptural religion. He was, he said, very thankful that there were still some few platforms left upon which men holding very decided opinions upon certain questions of great public moment could meet together upon such occasions as that on which they were then assembled without compromising their own individual opinions. The association professed to be based upon the principle that a man, by being a Christian, did not mean that he was a Churchman or a Dissenter, but that he was a Christ's man like others, and could look at others as brethren of a common faith. The association sought to unite the young men who regarded Jesus Christ as their God and Saviour, and who desired to be His disciples both in doctrine and in life. The resolution was seconded by the Rev. Samuel Owen, from Missouri, America, who gave a short report of the Young Men's Christian Association in that country. The meeting was then addressed by the Rev. Edward Garbett, vicar of Christ Church, Surbiton, taking for his subject, "The Bible a Universal Teacher," and afterwards by the Rev. Henry Allon, of Union Chapel, Islington, on "A firm attitude in defence of the facts and doctrines of Christianity due to the world as well as to the Church." Lord Shaftesbury, on vacating the chair, having an important call elsewhere, took occasion before leaving the meeting to express the deep interest he felt in the progress of the association, and of its paramount necessity in the days in which they were living. He declared his conviction that they could only look for the safety of the country—in its moral, political, and religious aspect—to the children and young persons of the present generation. He exhorted those who heard him to persist in maintaining the paramount authority of the Bible; for the sake of upholding which untouched and unimpaired he was ready, if need were, to give up all catechisms, all establishments, and to surrender every single thing, so that he secured the Bible, the whole Bible, and nothing but the Bible. The Rev. Donald Fraser, M.A., made an earnest appeal to young men to profess and work for the extension of the religion of Christ. The Doxology was pronounced, and the proceedings, which were protracted to a late hour, were brought to a close.

Foreign and Colonial.

FRANCE.

ALLEGED PLOT TO ASSASSINATE THE EMPEROR NAPOLEON.

A fresh conspiracy against the life of the Emperor Napoleon is reported from Paris. According to a special edition of the *Official Journal*, published on Saturday evening, a man named Baurie, who had recently arrived from London, was arrested on Friday evening, and a loaded revolver was found upon him, together with a letter written by an "individual greatly compromised in the February plot." This letter and the avowals of the prisoner are said to leave no doubt that he intended to assassinate the Emperor. Other arrests have taken place at Belleville, where some bombs and powder have been discovered. In the *Figaro* it is stated that the letter found on Baurie was from M. Gustave Flourens, the hero of the February disturbances, and that Baurie himself is a deserter from the 7th Regiment of Hussars. Many other arrests are reported to have been made—the *Soir* says they amount to forty-two—and an Italian banker who had recently subscribed 10,000 francs to the anti-Plebiscitary fund has been expelled from France. The *Francs* says that the amnesty which was expected after the Plebiscite will not now be granted.

The correspondent of the *Telegraph* sends the following:—"The plot to assassinate the Emperor is very serious. Flourens is the head of the conspirators. He had many accomplices, but few were employed. Baurie, the man who was arrested, is a condemned deserter. The plan of Baurie and his accomplices was to dress themselves as soldiers, present a petition to the Emperor, and shoot him when he was receiving it. Flourens is compromised by the letters found on Baurie. When arrested Baurie thought that he was to be charged merely with being a deserter. When examined, he first cried and then confessed. The execution of another plot was fixed for the 8th of May. The conspirators were to declare the establishment of the Republic, and to destroy the Tuileries."

On Monday the Diplomatic Body, headed by the Papal Nuncio, went to the Tuileries to congratulate the Emperor on the frustration of the conspiracy against his life. The Marshals, General Officers, and their staffs, visited the Tuileries for the same purpose.

The *Official Journal* of Monday evening announces that the maker of the bomb-cases has informed the authorities that he received orders to make them on the 14th of April from a person giving the name of Renard, who described them as intended for parts of a newly invented velocipede. One hundred and fifty bombs were ordered, and twenty-two delivered.

It would appear that the Plebiscitary meetings in Paris are becoming somewhat stormy. At one held at the Folies Bergéres, on Wednesday night, a speaker accused the Government of sending up the price of the funds by large purchases of stock, and said that when the Plebiscite was voted there would be a fall, and that a month afterwards "bankruptcy would crown the edifice." The meeting separated amid cries of "Vive la République!" On the following evening one of the speakers at the Folies Bergéres, in the course of a violent attack against the Emperor, demanded that sentence of death should be passed upon His Majesty, but added that as the Republic had abolished capital punishment, the penalty should be commuted into penal servitude for life. These views are said to have been much applauded. The speaker was arrested.

M. Guizot intends to vote "Yes" at the plebiscitum next Sunday. He regrets that the reforms which are to be submitted to the ratification of the popular vote were not discussed in the Legislative Body as well as the Senate, and also that approval should be asked of the entire Constitution and its bases as they have existed since 1852. But, at the same time (M. Guizot continues), "I cannot and do not fail to recognise the value of the reforms which it (the Senatus-Consultum) effects in our institutions), and the important improvement which they will produce in the general position of the country."

M. Jules Favre has written a letter to M. Grevy, in which he announces his adhesion to the manifesto of the Left. The French clergy support the Plebiscite.

An address to the army on the subject of the Plebiscitum has been issued by the committee of the Left. It strongly urges the troops, if they wish to live as free men in a free country, to vote No, and says that France counts upon the army, and the army may count upon France.

M. Thiers has caused it to be made known that he is opposed to the French Plebiscite, and will abstain from voting upon it. He does not, however, wish to be thought an irreconcilable opponent of the Ministry, but hopes that M. Ollivier and his colleagues may return to a liberal course, and therefore will not by ill-considered attacks provoke them to become reactionary.

In the *Rappel* M. Louis Blanc writes at considerable length, urging abstention from voting. He says that the Plebiscite is an artificial means of employing universal suffrage for the advantage of despotic power—a crafty method by which the people in appearance became accomplices in their own subjection. He points out that as the question is put, no matter whether the reply be "Yes" or "No," the Empire can equally turn it to account. For these and other reasons M. Louis Blanc advises the electors to abstain from voting.

At a meeting of the Decentralisation Committee, M. Odillon-Barrot in the chair, gave an account of an interview with M. Emile Ollivier. He had told the Keeper of the Seals that the Committee authorised by him, and which had thought itself independent, was hurt by his statement in the Senate that the mayors would continue to be named by the executive power, although they had passed a resolution that they ought to be elective. He had told M. Ollivier that if the Government had made up its mind beforehand it was quite useless for the committee to deliberate. But M. Odillon-Barrot reported that M. Ollivier told him that what he said in the Senate referred only to a provisional state of things, and that when the law on the mayors came to be settled, the opinion of the Decentralisation Committee would be more fully considered. On this hint, M. Odillon-Barrot consented still to remain president, but recommended that the committee should very shortly wind up its labours and disperse.

A despatch from Creuzot dated Sunday evening says:—"M. Assy, the fomenter of the repeated strikes, and another suspected person, were arrested to-day. While the prisoners were being conducted to the railway-station, numerous groups of people threw stones and other projectiles at the authorities, whereby several of the police were wounded. The prescribed warning having been given, a body of cavalry dispersed the crowd. Nine of the rioters were arrested, amongst whom were two natives of Switzerland, one of whom had seriously wounded a lancer, whilst Assy attempted to incite the crowd. Work continues as usual in the various establishlishments at Creuzot."

AMERICA.

A terrible accident occurred at Richmond, Virginia, on the morning of April 27. Decision was to be given in the Court of Appeals in the case of the rival mayors, which excited great interest. The court was in consequence densely crowded, at least one-half of those present being delegates. As the event proved, the assembly was too great for the strength of the building. Almost without any warning the floor gave way, and precipitated the mass of people below. Not more than about twenty escaped uninjured, while no less than fifty-nine persons were killed, and 125 severely injured. Among those who escaped unhurt were Governor Walker, the judges of the court, and several members of the State Legislature. Ex-Governor Wells was badly hurt, and twenty members of the Legislature were killed or injured. The excitement in Richmond was intense. Hundreds of people collected in Capitol-square, looking on as the dead and dying were brought from the Court House.

In the House of Representatives at Washington, the Committee of Ways and Means and the Pennsylvanian members have already abandoned all attempts at keeping up the iron duties; but the defeat of the bill is probable.

The failure of the Funding Bill passed by the Senate is now considered certain, the Committee of Ways and Means of the House of Representatives having decided to recommend a substitute for the measure.

It is reported that the steamer Michigan has been sent to Detroit with instructions not to allow the British Winnepeg expedition to cross United States territory through the St. Marie Canal.

In the Senate, on the 14th inst., a bill was introduced by Mr. Sumner to incorporate the Pacific Submarine Telegraphic Company, and facilitate telegraphic communication between America and Asia. On the same day a similar bill was introduced in the House of Representatives, together with a memorial from Mr. Cyrus W. Field asking for assistance to carry out the project. The proposed line will supply the only link required to complete a circle of telegraphic communication round the world. The total length of the cable will be about 8,500 miles. Mr. Field asks Congress to incorporate a company, with a capital of ten million dollars, for carrying out his scheme. The matter has been referred to a committee.

In the House of Representatives on Monday Mr. Calkins (Republican), of New York, brought forward a resolution declaring it to be the sentiment of the American people that immediate reparation should be made by Great Britain for the destruction of vessels belonging to citizens of the United States by the piratical steamer Alabama and other steamers of a like character, requesting the President to press the Alabama claims to an immediate settlement, that the citizens may be promptly remunerated for their losses, and the nation's honour maintained. The previous question was moved, but the House refused to second it by forty to seventy-five votes. On the motion of General Banks, the resolution was referred to the Committee on Foreign Affairs.

CANADA.

We have already reported the fact that in view of a possible invasion of Canada on the part of the American Fenians, the Habeas Corpus Act had been suspended in the Dominion. Sir John A. Macdonald, who proposed the suspension, said that the Government had not a shadow of a doubt about its being the intention of the Fenians to make an attack on the Dominion without delay. The brotherhood was more active than it had been for a long time; and he believed its attempt against Canada would be continued for years. According to the *Toronto Globe* of the 14th instant, people in Canada generally seem to take the threatened Fenian raid very coolly. On the frontier everything was quiet, and there were no indications of coming trouble.

Advices from Canada to the 14th instant state that the preparations for the Red River expedition are being energetically pushed forward. Supplies of pork, tents, horses and waggons, as well as other necessaries, have been ordered, and a steamer is chartered to leave on the 1st of May with a number of men to work on the road which the troops will take. The expedition will number 10,000 picked men, including a steel battery and a rocket brigade, as well as 2,000 loyal Militia. Major-General the Hon. J. Lindsay will command. It is said that he will subsequently be appointed to the Governorship of the North-Western Territory, and not return to England until peace is fully established.

Earl Granville has addressed a despatch to the Governor of Prince Edward's Island respecting the proposed incorporation of the island into the Dominion. The terms offered by Canada were rejected by her neighbour, on the ground that they did not comprise a full and immediate settlement of land tenures and indemnity to the Imperial Government for loss of territorial revenues. Lord Granville thinks the Government of Prince Edward's Island will act unwisely if they allow themselves to be diverted from a practical consideration of their own real interests "for the sake of keeping alive a claim against the Imperial Government which it is quite certain will never be acknowledged."

A deputation from British Columbia to arrange terms for joining the Canadian Confederation is now on its way hither.

FOREIGN MISCELLANY.

SETTLEMENT OF JEWS IN PALESTINE.—The Porte has authorised the establishment of a large Jewish model-farm near Jaffa, and has made a grant of 2,600 denoums of Crown land, permanently exempt from tithes, in favour of the enterprise, which will be under the control of the well-known "Alliance Israelite Universelle."

THE HEAT IN THE RED SEA.—Sad intelligence, says the *Echo*, reaches us respecting the effects of the Red Sea heat experienced in the Suez route. One Sunderland steamer has arrived out in Calcutta with every stoker dead. Several others have suffered severely, and nearly all have passed through the same dismal story of distress.

THE CHINESE IN NEW ZEALAND.—It is estimated that the number of Chinese in the various districts of the province of Otago is 2,640. The Chinese interpreter, from whom the information is received, calculates the average earnings of his countrymen at from 30*s.* to 2*l.* per week. At 1*l.* per week on the above number, it would give over 1,400 ounces per fortnight as the product of the Chinese population, or more than a fifth of the entire gold produce as shown by the escorts.—*New Zealand Examiner.*

THE CORNER-STONE OF A NEW COLLEGE FOR MELBOURNE, which is to be affiliated with the Melbourne University, under the title of Trinity College,

was laid on the 10th February, by the Right Rev. the Bishop of Melbourne. The building stands near the south-west corner of the reserve, to the north of the University, and considerable progress in the erection of it has already been made by the builder. Only a small portion of the whole design, namely, the Provost's lodge, &c., has been undertaken, and it is to cost 7,500*l*. The funds in hand amount to 4,000*l*., and the buildings will be carried out as far as the money will allow.—*Nature*.

THE AMERICAN ANTI-SLAVERY SOCIETY is broken up. It held its last meeting in New York on the 9th of April, Wendell Phillips presiding, and, with but a single dissentient vote, it resolved to disband. The society was organised in Philadelphia thirty-seven years ago, and not a single person was present at the closing meeting who attended the opening one.

PRINCE ALFRED A VICEROY.—One of the curious incidents of the Duke of Edinburgh's visit to India has been a proposal by a more than ordinary silly portion of the native press, to have him made Viceroy, if possible. The *Allygurh Institute Gazette* put the question to its contemporaries, "Shall we ask Prince Alfred to be our next Viceroy?" and affirmative replies have not been wanting. One print, the *Nusseem Jounpore*, proposes "that we (the inhabitants of Jounpore) and all the inhabitants of Hindostan, unite and ask the second son of the Queen to accept the rule and command of our country, and remain here." Even in Bombay the idea seems to have taken hold of some people. We read that "His Highness Aga Khan has addressed a very loyal letter to Her Majesty, formally preferring the request that her son the Duke of Edinburgh be at once sent back to India as Her Majesty's Viceroy. Moreover, the Aga supports his prayer with powerful arguments, one of which is, that, with His Royal Highness as Governor-General, a very large reduction of army expenditure would be possible, and the majority of European troops in this country might safely be sent home and kept there." This letter has been forwarded by mail, and will no doubt be laid before Her Majesty by the Secretary of State.—*Bombay Gazette*.

IRELAND.

The "special" provisions of the Irish Peace Preservation Act have been applied to the counties and parts of counties already proclaimed under its ordinary provisions.

An outrage of a terrible character has been committed in the County Monaghan, supposed to have arisen out of a quarrel between Fenians and Ribbonmen. A man named Michael M'Phillips was found on Tuesday morning lying on the road almost murdered opposite the residence of the Roman Catholic Bishop of Clogher. The road for some distance was strewn with the unfortunate man's teeth. His upper lip was found also completely cut away, and other severe injuries had been inflicted. He lies in the county infirmary at present in a dying state. Six men who were in company with the man on the previous night have been arrested. All are Roman Catholics.

The Rev. Brabazon Grant, rector of Rathconrab, in the county of Westmeath, has received a letter threatening him with death unless he dismissed all his Protestant servants.

Captain Maurice Blake, the present Liberal candidate for the county of Mayo, declares himself in favour of a "native Parliament," the denominational system of education, a bill to "secure to the tenant the permanent enjoyment of his land at an equitable rent, and the right to dispose of his interest to the best advantage." Mr. George Browne, of Brownestown, who is married to Mr. G. H. Moore's sister, is at present the popular favourite. He has issued an address which is warmly commended in the National journals. He adopts the whole programme of his deceased relative, and on the Repeal question is very distinct.

It is expected that the contest in Longford county will be a close one. Captain Harman, it is stated, has canvassed almost every elector and received many promises of support from the gentry. It is not at all certain, however, that his National view will find favour in the minds of Conservative electors, and, as the purely "National" element is weak in the polling booths, it will require the united strength of the allied parties to encounter with any prospect of success the electoral power of Mr. Greville's friends, backed as it is by great territorial influence and by the sympathy of the Roman Catholic clergy.

Notices have been posted at Crusheen, Clare, commanding the local landlords to reduce their rents twenty per cent., under penalty of being shot. Notice is given to tenants not to pay the present rents under a similar penalty. Three landlords are specially named.

Cardinal Cullen, in a pastoral issued at Dublin before returning to Rome, referring to the Land Bill says, "The statesmen who have displayed so much zeal for the public good and the welfare of Ireland by undertaking a work of such magnitude may be defeated by their opponents; but they deserve our warmest thanks and the lasting gratitude of the country. In my opinion, it would be fatal policy to do anything to weaken their hands or assist in driving them from power."

A despatch from Westmeath states that as Mr. Hope, a respectable tenant farmer, was entering his own gate a few days since, he was met by five men, each armed with revolvers, who warned him if he interfered respecting a small piece of land which he wanted he would be shot.

The money has been lodged as security for the costs of the Tipperary election petition.

Crimes and Casualties.

Mr. Charles Buxton, M.P., had a narrow escape of his life on Friday. His private secretary, a young man named White, had been exceedingly irregular in his habits, and Mr. Buxton had given him notice to terminate his engagement. Yesterday morning he was reproved by Mr. Buxton, and finally told to leave the house. Mr. Buxton was writing in his study, when White fired at him with a revolver. Fortunately, however, the shot did not take effect, and before measures could be taken for his arrest, he contrived to get off in a cab. The police are in pursuit of White. It is believed the man is insane.

Two "gentlemen," aged twenty-two and twenty-three respectively, were charged at Bow-street on Friday with frequenting the Strand Theatre, dressed in female attire. A third young man was charged with being in the company of the other defendants. At the lodgings of the first-named, defendant was found a quantity of skirts, chignons hats, and other articles usually worn by women, and evidence was brought to show that the accused often appeared at public places in female costume. The magistrate said it might be that the prisoners adopted these practices to extort money from others, or it might be for a more serious purpose still. He should remand the accused, and should only accept bail for the third defendant, who said he really thought that he was with females.

An accident, resulting in the death of a young girl, occurred on the up line of the Brighton and South Coast Railway on Tuesday afternoon. The deceased, a daughter of Major Dandridge, of the Bengal Staff Corps, was between eleven and twelve years of age, and at the time of the occurrence was travelling in company with her two sisters. Suddenly the door of the carriage opened, and she fell out, death being immediate. The accident is attributed to the carelessness of the guard, a man named Wright, who committed suicide on the following morning. The jury, in finding a verdict of "Accidental death," attributed it to the neglect of the company's servants in not locking the door on the off-side of the carriage.

Miscellaneous.

Messrs. Clark, of Edinburgh, announce a translation of the Critical Commentary on the New Testament by Meyer, so well known as the best critical commentary in Germany. It will be carefully translated, and published on the plan of Messrs. Clark's Foreign Theological Library, and edited by Rev Dr. Dickson, Professor of Biblical Criticism in Glasgow University, and translator of Mommsen's Roman History.

THE MORDAUNT CASE.—The arguments before the full Court of Divorce as to whether the insanity of Lady Mordaunt is a legal bar to further proceedings with a view to a divorce were concluded on Thursday. The Court took time to consider its judgment.

LONDON UNION SOCIETY.—At a public meeting of this society, held at King's College on Wednesday last, Mr. Newell Martin, of University College, moved—"That in the opinion of this society, national education should be free, secular, and compulsory." Mr. Milner, of King's College, moved as an amendment, the substitution of "religious" for "secular." After a sharp discussion the amendment was negatived by a majority of three in a crowded house.

A CHAPEL BURNT DOWN AT RYDE.—At about half-past twelve on Thursday night a fire was discovered in the Congregational Chapel, George-street, Ryde. The alarm was at once given to the fire-brigade, and two engines were quickly on the spot. It was found there was no chance of saving the building, and the men confined their efforts to preventing the spread of the fire to the adjoining schoolroom and dwelling-houses. These were saved, but the chapel was gutted. The cause of the fire was unknown. The building was insured for 1,000*l*.

PARLIAMENTARY DIVISIONS.—The Liberals who voted for Mr. Walpole's amendment to the Marriage with a Deceased Wife's Sister Bill were:—Mr. Aytoun, Col. Clive, the Solicitor-General, Mr. Erskine, Mr. Crum-Ewing, Mr. Grieve, Mr. Hurst, Mr. Kinnaird, Mr. M'Combie, Mr. Mackintosh, Mr. M'Lagan, Sir A. Gibson Maitland, Mr. Miller, Mr. Nicholson, Major O'Reilly, Mr. C. S. Parker, Col. Sykes, Mr. Walter, and Mr. Wells. The tellers for the ayes were Mr. T. Chambers and Mr. Morley; and for the noes, Mr. Walpole and Mr. Monk. The latter is one of the Liberal members for the city of Gloucester.

OPENING OF THE SOUTH LONDON TRAMWAY.—On Monday the new line of tramway laid down from Brixton to Kennington was opened for public traffic. Large and convenient carriages on low wheels continued to run over the metals, and conveyed good loads of passengers each journey. The vehicles are capable of carrying forty-six persons, one half inside, and the other half on the roof of the carriage. The fare is 2d. either way. The omnibus fares have been reduced to the same figure. The tramway to Clapham is now in course of construction, and will be united with the Brixton line at Kennington, and then continued to Westminster.

SERIOUS TRADE UNION OUTRAGE AT MANCHESTER.—On Saturday night a large quantity of gunpowder was thrown into the drawing-room window of Mr. Johnson's residence, Levenshulme, near Manchester. The powder exploded in the bottle, and great damage was done to the room. Three bottles were found in the vicinity. Simultaneously Mr. Johnson's timber yard in Ancoats, four miles distant, was set on fire, and a quantity of property, with five cottages, destroyed. The outrage is attributed to trade unionists, Mr. Johnson having given offence to them by employing a brick-machine. A large reward has been offered for the detection of the offenders.

THE EMIGRATION MOVEMENT.—The steamer Ganges left the Victoria Dock for Canada on Wednesday at noon with 761 emigrants. Towards the expense of sending them out the emigrants have contributed 1,600*l*., about one-third of the whole, the balance being derived from the Colonial Emigration Fund, Kellsall's Emigration Charity, and 100*l*. from the Poplar board of guardians. The Executive Committee of the British and Colonial Emigration Society were entertained at dinner by the Lord Mayor on Thursday. The company numbered about forty, and included Sir George Grey, Lord Alfred Churchill, Sir Thomas Buxton, and several members of Parliament. The Lord Mayor in his speech said he did not believe that the present distress in England was chronic. He did not wish to see the working classes forsaking the country; but when he saw that under present circumstances they were pressed with poverty, and when he recollected that they could be happy themselves, and useful to their countrymen, in Canada, he could not withhold his support from the emigration movement. The committee of the fund have already sent out 1,800 persons this year, and expect to make up the number to 4,000 by the end of May. Last year they sent out 5,000 emigrants.

Gleanings.

The first subscription list for Mr. Disraeli's novel, "Lothair," amounted to 3,000 copies.

A certain dissatisfied wife says that her husband is such a blunderer, that he can't even try a new boot or shoe without "putting his foot in it."

"You want a flogging, that's what you do," said a father to his unruly son. "I know it very well, dad, but I'll try to get along without it."

Mr. Edward Dicey has ceased to occupy the position of editor of the *Daily News*, to which he succeeded on the retirement of Mr. Walker, about three months since.

"My dear madam, I am surprised at your taste in wearing another woman's hair on your head." "My dear sir, I am equally astonished that you persist in wearing another sheep's wool upon your back."

A lady once asked a gentleman what wit was like. To which he replied—"Like your ladyship's bottle o' *sal volatile*—poignant at the first opening, but on being too much handed about, loses all its flavour, and becomes insipid."

An impertinent editor in Alabama wants to know when we "intend to pay 'the debt of nature.'" We are inclined to think that when Nature gets her dues from him, it will be by an execution.—*American Paper*.

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage-stamps.*

Births, Marriages, and Deaths.

BIRTH.

WILLIAMS.—April 30, at Howard House, Rochdale Mrs. Thomas B. Williams, wife of the Mayor of Rochdale, of a son.

MARRIAGES.

GURTEEN—SHARP.—April 21, at Ridgewell Church, Jabez, youngest son of Daniel Gurteen, Esq., of Haverhill, Suffolk, to Angelina Ann, daughter of the late George Sharp, Esq., Essex Hall, Ridgewell.

ALLEN—BURT.—April 27, at the Independent Chapel, Shepton Mallet, by the Rev. T. Drew, John Allen, of Highfield House, Shepton Mallet, to Emily, youngest daughter of Richard Burt, of the same place. No cards.

HOLLOWAY'S PILLS.—Chills, colds, coughs.—Alternating temperatures are now producing these disorders in thousands of persons. Holloway's pills prevent any dangerous results from these symptoms; they purify the blood, and so balance the circulation that subsequent risk is averted. Whether the chill indicate coming fever or merely catarrh, these excellent pills will safely and surely stave off either complaint. If the cough be dry or accompanied by expectoration these pills will regulate the respiration and conduct the case to a favourable issue. They relieve the overloaded bronchial tubes. In the chronic cough often attending old age, Holloway's pills are acknowledged to be the best and safest expectorants; they loosen and expel the viscid discharge and lengthen the breathing.

Markets.

CORN EXCHANGE, LONDON, Monday, May 2.

We had a small show of English wheat this morning, and only moderate arrivals are coming to hand from abroad. The trade has shown more firmness, and English wheat made 1s. per qr. over the rates of Monday last. For foreign wheat we had a fair demand, American realising 1s. to 2s., other qualities 1s. advance since this day week. Flour was 1s. per sack and 6d. per barrel dearer. Beans peas, and barley were fully as dear. Indian corn was without change in value. Of oats we have a good supply on board ship, and they met a steady sale at the prices of Monday last. At the ports of call we have few arrivals. The business doing in cargoes on passage or for shipment is at an advance of fully 1s. per qr. in wheat. Barley and Indian corn are unchanged in value.

METROPOLITAN CATTLE MARKET, Monday, May 2.—The total imports of foreign stock into London last week amounted to 8,262 head. In the corresponding week in 1869 we received 15,988; in 1868, 4,999; in 1867, 12,019; and in 1866, 7,165 head. The tone of the cattle trade to-day has differed in no material degree from Monday last. The supply of beasts exhibited has been about an average. From Norfolk a good supply has come to hand in excellent condition, and though receipts from Scotland have been limited, their quality has been good. For all breeds the demand has been steady, and last Monday's quotations have been readily paid. The best Downs and half-breds have been sold at 4s. 10d. to 5s. per 8lb.

From Norfolk, Suffolk, Essex, and Cambridgeshire, we received about 1,200 Scots and crosses; from other parts of England, about 450 various breeds; from Scotland, 223 Scots and crosses; and from Ireland, 50 oxen. The show of sheep has been more liberal. A steady business has been transacted at 2d. to 4d. per 8lbs more money. The best Downs and half-breds have realised 5s. 2d. to 5s. 4d. per 8lbs. Lambs have been dull, and some difficulty has been experienced in obtaining 7s. per 8lbs. even for the choicest breeds. Calves have been steady, and pigs have been in limited request.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 0	to 3 6	Prime Southdown	5 2	to 5 4
Second quality	3 10	4 4	Lambs	6 6	7 0
Prime large oxen	4 6	4 8	Lge. coarse calves	3 10	4 10
Prime Scots, &c.	4 10	5 0	Prime small	5 0	5 8
Coarse inf. sheep	3 0	3 4	Large hogs	4 6	5 4
Second quality	3 8	4 4	Neat sm. porkers	5 6	5 8
Pr. coarse woolled	4 6	5 0			

Suckling calves, 22s. to 26s., and quarter-old store pigs, 20s. to 26s. each.

METROPOLITAN MEAT MARKET, Monday, May 2.—The market has been moderately supplied with meat. The trade has been quiet at about late quotations. The imports into London last week consisted of 329 packages from Hamburg, and 25 from Antwerp.

Per 8lbs. by the carcase.

	s. d.	s. d.		s. d.	s. d.
Inferior beef	3 4	to 3 8	Middling ditto	4 0	4 4
Middling ditto	3 8	4 0	Prime ditto	4 10	5 2
Prime large do.	4 2	4 4	Veal	4 8	5 0
Do. small do.	4 6	4 8	Small pork	5 4	5 8
Large Pork	4 0	4 4	Lambs	6 8	7 4
Inf. mutton	3 8	4 0			

PROVISIONS, Monday, May 2.—The arrivals last week from Ireland were 149 firkins butter, and 2,598 bales bacon, and from foreign ports 21,638 packages butter, and 1,658 bales bacon. The unseasonable and cold weather checked the decline in butter, and prices of foreign have rallied. Best Dutch 112s. to 116s. Irish has also advanced. Fourth Corks sold at 86s., and are now held for more money, owing to the advance in the Cork market to 87s. per. cwt. Bacon has sold slowly, and at the close of the week prices declined 2s. on Irish and 4s. on Hamburg.

BOROUGH HOP MARKET, Monday, May 2.—Our market remains dull and inactive for every class of hops, with the usual consequence of reduced rates for all but the choicest decriptions of new home groths, second qualities and low grades are easier. Foreign samples share in the general depression, new and yearling Americans bein quoted a shade lower, with a strong disposition to press sales. The Continental markets are reported as quiet, only best sorts maintaining recent values. New York advices to the 20th April report a better feeling in the market, but trade is quiet. Mild and East Kents, 7l. 0s., 9l. 5s., to 12l. 12s.; Wealds, 6l. 0s., 7l. 0s., to 8l. 0s.; Sussex, 5l. 12s., 6l. 6s., to 6l. 13s.; Bavarians, 6l 6s., 7l. 7s., to 9l 0s.; French, 5l. 0s., 5l. 15s., to 6l. 10s.; Americans, 4l. 5s., 5l. 5s., to 6l. 0s.; Yearlings, 1l. 10s., 2l. 10s., to 3l. 15s. The import of foreign hops into London last week consisted of 28 bales from Rotterdam, and 5 from Hamburg.

POTATOES. — Borough and Spitalfields. — Monday, May 2.—These markets have been somewhat scantily supplied with potatoes. The trade has been steady at about previous quotations. The imports into London last week consisted of 3 Amsterdam, 4,498 bags 1,995 packages Antwerp, 1,841 boxes Gibraltar, 1,850 sacks Dunkirk, 5 bags Harlingen, 48 bags Stettin, 1,096 boxes Odessa, and 1,747 bags Geneva. English Shaws, 110s. to 130s. per ton; English Regents, 120s. to 140s. per ton; Scotch Regents, 100s. to 130s. per ton; Scotch rocks, 90s. to 110s. per ton.

SEED, Monday, May 2.—Although the season is far advanced for sowing, the genial rains of the previous week have brought forward a few more buyers for Cloverseed, and fine qualities of English have commanded as high prices, with no quotable change in good qualities of foreign. All other agricultural seeds supported previous values. Foreign tares sold in Small lots on former terms. Canaryseed of fine quality was quite as dear. New White mustardseed was in fair request at previous values. Good English Rapeseed brought as high rates.

OIL, Monday, May 2.—Linseed oil has been quiet. Rape has been firm. In other oils the business doing has been very moderate, at about late quotations.

TALLOW, Monday, May 2.—The market has been quiet. Y.C., spot, 44s. 3d. per cwt. Town Tallow 41s. 9d. net cash.

COAL, Monday, May 2.—Markets very heavy, at last day's rates. Wallend, Belmont New, 15s. 6d.; Hettons, 17s. 6d.; Hettons South, 17s. 3d.; Haswell, 17s. 6d.; Hartlepool original, 17s. to 17s. 6d.; Hough Hall, 16s. 6d.; Kelloe, 15s 6d.; Kelloe South, 16s. 6d.; Hartley's 15s. Ships fresh arrived, 28; ships left from last day, 19; ships at sea, 20.

WOOL, Monday, May 2.—In sympathy with the strong inquiry experienced for colonial wool the demand for English produce has ruled active, and the value of all qualities has been well maintained.

Advertisements.

A CERTIFICATED TEACHER will be REQUIRED at MIDSUMMER for the GIRLS' BRITISH SCHOOL, GRAVESEND, under Government inspection. Average attendance over 100. A Dissenter preferred.—Apply to Mr. C. Elkin, Darnley-road, Gravesend.

TO MINISTERS, CERTIFICATED TEACHERS, and Others.—WANTED, in an unsectarian Institution for the support and education of Boys and Girls, a TEACHER duly qualified to undertake the entire educational department, with the assistance of a drill master for the boys, and mistresses for the girls, and also to conduct religious services on Sunday, at which the Wesleyan revision of the Church Services is used. Applications to state full particulars as to age, previous experience, and salary required, and to be addressed to A. B., 29, Union-street, Birmingham.

TO FAMILY GROCERS.—A Young Man, aged 23, DESIRES an ENGAGEMENT as Counterman, and to keep the accounts.—Address, C. H., 13, Caroline-place, Bayswater, W.

TO PARENTS and GUARDIANS.—Mr. FRENCH, Ironmonger, Newport Pagnell, Bucks, has a VACANCY for a respectable, well-educated YOUTH, as APPRENTICE. Premium required.

KERSHAW'S FAMILY and PRIVATE HOTEL, 14, Charter House-square, Aldersgate-street, London.

Visitors to London will meet with a comfortable home at the above Establishment, which is pleasantly and centrally situated within five minutes' walk of the General Post Office and one minute from the Aldersgate-street station of the Metropolitan Railway.

Terms 5s. per day, including Bed, Breakfast, Tea, and attendance. Private Sitting Rooms.

MR. STREETER (Successor to HANCOCK and CO., Limited), GOLDSMITH and JEWELLER, WATCH and CLOCK-MAKER To the ROYAL FAMILY, 37, CONDUIT-STREET, BOND-STREET, LONDON, W., INTRODUCER of the CELEBRATED 18-CARAT GOLD JEWELLERY, also WATCHES and CLOCKS, MACHINE-MADE.

BRACELETS, STRAP, 18-CARAT	£5	0
BRACELETS, ETRUSCAN, „	£7	0
BRACELETS, NINEVEH, „	£10	0
BRACELETS, SAXON, „	£15	0
BROOCHES, ETRUSCAN, „	£2	10
BROOCHES, NINEVEH, „	£3	0
BROOCHES, SAXON, „	£4	0
BROOCHES, EGYPTIAN, „	£5	0
CHAINS, PRINCESS, „	£2	0
CHAINS, CYLINDER, „	£3	0
CHAINS, CURB, „	£4	0
CHAINS, CABLE, „	£5	0
EARRINGS, ETRUSCAN, „	£1	10
EARRINGS, SAXON, „	£2	5
EARRINGS, EGYPTIAN, „	£3	5
EARRINGS, NINEVEH, „	£4	10
LOCKETS, ENGRAVED, „	£1	0
LOCKETS, CORDED, „	£2	10
LOCKETS, CROSS, „	£4	0
GOLD WATCHES, LADIES',	£8	8
GOLD WATCHES, „	£10	10
GOLD WATCHES, ¾-PLATE,	£15	15
GOLD WATCHES (HUNTING),	£11	11
GOLD WATCHES, ¾-PLATE,	£16	16
GOLD WATCHES, „	£20	0
GOLD WATCHES, KEYLESS	£15	10
GOLD WATCHES, „	£22	0
GOLD WATCHES (HUNTING),	£18	18
CLOCKS, CARRIAGE,	£5	0
CLOCKS, „ (STRIKING),	£7	7
CLOCKS, „ „ (ON GONG),	£12	12
CLOCKS, LIBRARY (MARBLE),	£4	0
CLOCKS, „ „	£10	12
CLOCKS, „ „	£14	0
CLOCKS, „ (ORMOLU),	£10	0
CLOCKS, „ „	£15	0

THE ILLUSTRATED CATALOGUE, BOUND in CLOTH, is now Ready, POST FREE for TWO STAMPS, only of MR. STREETER, 37, CONDUIT-STREET, 5 DOORS from BOND-STREET, LONDON, SUCCESSOR to HANCOCK & COMPY. LIMITED.

WANTED, by a LADY who has had many years' experience in similar duties, a SITUATION in which she would be required to ASSIST a MOTHER in the CARE of a FAMILY; or as useful Companion to an elderly or invalid lady. Respectable references and twelve years character.—Address, C. A., Rev. W. D. Ingham, Leintwardine, Herefordshire.

SELECT SCHOOL at FALLOWFIELD, a pleasant suburb of Manchester. Miss F. BARKER RECEIVES a FEW YOUNG LADIES as BOARDERS, for careful training, and instruction in all branches of a liberal education, assisted by able Professors. The locality is healthy and treatment liberal. Reference, Rev. A. McLaren, Woodlea, Whalley Range, Manchester.—Address, Miss F. Barker, 7, Clifton-avenue, Fallowfield, Manchester.

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QUEENSLAND under the Land Act of 1868 and the Immigration Act of 1869. Land acquired on easy terms. Assisted and Free Passages. Information and particulars to be obtained on application.

JOHN DOUGLAS, Agent-General.

Queensland Government Offices, 32, Charing Cross. Removed from 2, Old Broad Street.

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Has never amalgamated.
Cash Bonus of 22½ per cent. just declared.
Annual Income, £102,238.
Accumulated Premium Fund, £448,659.

This Office, established on the purely mutual principle, transacts Life Assurance business in all its various departments, and has adopted such popular features as enable it to meet the wishes of every description of assurer.

The last report and balance sheet can be obtained on application to any of the agents of the Company, or to

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ANNUAL INCOME, steadily increasing .. £227,000
ASSURANCE FUND, safely invested .. £1,649,000

SPECIAL NOTICE.

The Ninth Bonus will be declared in January, 1872, and all With-Profit Policies in force on the 30th June, 1871, will participate. Assurances effected before June 30th, 1870, will participate on two Premiums, and thus receive a whole year's additional share of Profits over later Policies.

Forms of Proposal, Balance Sheets, and every information, can be obtained from any of the Society's Agents, or of

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£50,000 ready to be ADVANCED by the TEMPERANCE PERMANENT LAND and BUILDING SOCIETY, on FREEHOLD or LEASEHOLD PROPERTY, for any period of years not exceeding 15, the mortgage being redeemable by equal Monthly Instalments. Interest (in addition to a small premium) 5 per cent. on the balance each year. Apply to

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MONEY ADVANCED on MORTGAGE without premium or any term of years.

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IRISH EVANGELICAL SOCIETY.

On Friday evening, May 6th, a SERMON will be preached on behalf of the Irish Evangelical Society, in Poultry Chapel, by the Rev. Dr. Parker. Service to begin at Seven o'clock.

The ANNUAL MEETING of the Society will be held (D.V.) on Monday evening next, May 9th, in Finsbury Chapel. CHARLES REED, Esq., M.P., Treasurer of the Society, will take the Chair at Seven o'clock.

The Meeting will be addressed by J. Candlish, Esq., M.P.; T. McClure, Esq., M.P.; Rev. Samuel Martin, of Westminster Chapel; Rev. Dr. Brown, of Cheltenham; Rev. Dr. Spence, of Hackney; Rev. H. W. Parkinson, of Rochdale; Rev. R. Sewell, of Londonderry; Alfred Rooker, Esq., of Plymouth; and other Gentlemen.

DISCHARGED FEMALE PRISONERS' AID, and CHILDREN'S AID (in connection with it).

A PUBLIC MEETING will be held (D.V.) in the MANSION HOUSE, on behalf of this Society, on the 11th May. The Chair will be taken at Three o'clock by the LORD MAYOR.

The Earl of Shaftesbury, K.G.; the Earl of Carnarvon; the Earl Nelson; Thomas Chambers, Esq., M.P.; Sir Sydney Waterlow, and others, will take part in the proceedings.

MEMORIAL HALL.

A MEETING of the SUBSCRIBERS to the MEMORIAL HALL FUND will be held at their premises, NEW EARL-STREET, CANNON-STREET, on Friday, May 13, at 3.30 p.m., to consider a Report from the Committee of Management.

J. R. MILLS, Chairman.
J. H. WILSON, Secretary.

18, South-street, May 3rd, 1870.

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THE PROGRESS OF THIS SOCIETY continues to be of a very gratifying character, and the Directors confidently anticipate that the result of the present year's working (which will terminate on the 30th June next) will prove even more satisfactory than last year's. As the Society makes advances only upon approved Freehold and Leasehold Properties, the security afforded is equal to that of a first-rate mortgage with a much higher rate of interest.

DEPOSITS received at 5 per cent.

PAID-UP SHARES, £30 each, carry five per cent. interest, and participate in BONUS out of surplus profits. Last year's bonus (after paying off all preliminary expenses) was one per cent., making six per cent. interest on these Shares.

SUBSCRIPTION SHARES are subscribed for by monthly payments of not less than four shillings per month. *Five per cent. interest is immediately credited on each subscription.*

For Prospectuses, Forms of Application, and other particulars, apply to

J. S. BALFOUR, Manager.

BRITISH and FOREIGN SCHOOL SOCIETY.

The SIXTY-FIFTH GENERAL MEETING of this SOCIETY will be held on MONDAY, May 9, 1870, in the LARGE SCHOOLROOM, Borough-road.

The Chair will be taken by the Right Honourable the EARL RUSSELL, K.G., at Twelve o'clock.

The ANNUAL EXAMINATION of the BOYS' MODEL SCHOOL will take place on the morning of the same day, commencing at Ten o'clock. EARL RUSSELL will preside.

Tickets may be obtained by application at the Society's House, Borough-road.

ALFRED BOURNE, Secretary.

CONGREGATIONAL UNION of ENGLAND and WALES.

THE FORTIETH ANNUAL ASSEMBLY.

PRELIMINARY MEETING.—MONDAY, May 9, at 5 p.m., in Sunday School Union Lecture Hall, 56, Old Bailey, Rev. R. W. DALE, M.A., in the Chair.

ASSEMBLY.—TUESDAY, May 10, at 9 30 a.m., and FRIDAY, May 13, at 10 a.m., in Finsbury Chapel, Rev. JOSHUA C. HARRISON, Chairman.

In addition to ordinary business, papers will be read and discussions will follow, on "The Proposed Revision of the Scriptures," on "Ordinations," and on "The Dormant Power in our Churches," &c.

SOIREE at St. James's Hall for Members only, on FRIDAY at 5 p.m.

PUBLIC MEETING at St. James's Hall at 7 p.m. Free to all. Henry Richard, Esq., M.P., will preside, and addresses will be given by Rev H. W. Parkinson, Rev. J. G. Rogers, B.A., and Rev. T. G. Horton.

ROBERT ASHTON, Secretary.

COLONIAL MISSIONARY SOCIETY.

The THIRTY-FOURTH ANNUAL MEETING will be held in the WEIGH-HOUSE CHAPEL on THURSDAY, May 12, 1870.

The chair will be taken by the Rev. THOMAS BINNEY at 6.30 p.m.

The meeting will be addressed by the Rev. Enoch Mellor, D.D., Rev. Joseph Parker, D.D., Rev. W. Cuthbertson, B.A., Rev. Joseph Beazley, Rev. F. Hastings, and Mr. F. Allport

EVANGELICAL CONTINENTAL SOCIETY.

The ANNUAL MEETING of the above Society will be held in the LOWER ROOM, EXETER HALL, MAY 18th, at half-past Six. R. A. MACFIE, Esq., M.P., in the Chair.

MM. Vizcarrando (of Madrid), Dardier, Byse, and Duchemin, Deputies from the Continent, and others, will address the Meeting.

7, Blomfield-street, E.C.

PROTESTANT EDUCATIONAL CLASSES of the SCOTTISH REFORMATION SOCIETY.

The PRESENTATION of PRIZES to Classes in the Metropolis will take place at ST. JAMES'S HALL, PICCADILLY, and REGENT-STREET, on THURSDAY evening, 5th May next, at Eight o'clock precisely.

Lord CLAUD JOHN HAMILTON, M.P., in the Chair.

A Special Address will be delivered by the Rev. JAMES BEGG, D.D., of Edinburgh.

Lord Fitzwalter, Lord Oranmore, Lord Sandon, C. N. Newdegate, Esq., M.P., John Miller, Esq., M.P., J. Holt Skinner, Esq., A. N. Shaw, Esq., and others, will also take part in the proceedings.

A collection will be made in aid of the funds of the Society.

G. R. BADENOCH, Secretary.

Clarence Chambers, 12, Haymarket, S.W.

THE ROYAL MATERNITY CHARITY.

PATRON—Her Most Gracious MAJESTY the QUEEN.

PRESIDENT—His Grace the Duke of ARGYLL, K.T.

Instituted 1757, for Delivering Poor Married Women at their own habitations—greatly NEEDS ADDITIONAL SUBSCRIBERS.

Number of women delivered last year, 3,489.

A Pamphlet, with a brief description of the Charity, its object and advantages, will be gladly forwarded on application.

SUBSCRIPTIONS and DONATIONS are respectfully and earnestly solicited.

BANKERS—Messrs. Robarts, Lubbock, and Co., Lombard-street.

JOHN SEABROOK, Secretary.

Office, 31, Finsbury-square.

PASTORS' RETIRING FUND.

The ELEVENTH ANNUAL GENERAL MEETING of the Managers and Members of the PASTORS' RETIRING FUND will be held at 18, SOUTH-STREET, FINSBURY, on WEDNESDAY, May 11. The Chair will be taken by J. KEMP WELCH, Esq., at Half past Four o'clock p.m.

ROBERT FERGUSON, Secretary.

CHESHUNT COLLEGE STUDENTS' REUNION.

The ANNUAL MEETING will be held on TUESDAY EVENING, May 10, in SION CHAPEL SCHOOLROOM, No. 193, Whitechapel-road.

Tea at Six o'clock.

J. THOMAS, B.A. } Secretaries.
S. EVANS MEECH }

HOME MISSIONARY SOCIETY.

The FIFTY-FIRST ANNUAL MEETING of this SOCIETY will be held (D.V.) on TUESDAY EVENING next, May 10, in FINSBURY CHAPEL, Mr. SAMUEL MORLEY, M.P., Treasurer of the Society, will take the Chair at Seven o'clock.

Rev. R. W. Dale, M.A., of Birmingham; Rev. Thomas Jones, of Swansea; Rev. Charles Wilson, M.A., of Plymouth; Rev. R. Balgarnie, of Scarborough; Rev. R. S. Ashton, B.A., Weymouth; Edward Miall, Esq., M.P.; and John Macgregor, Esq., Barrister-at-Law, have engaged to take part in the proceedings.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

The ANNUAL BREAKFAST will be held (D.V.) at 165, ALDERSGATE-STREET, on TUESDAY MORNING, May 10, 1870, at Six o'clock.

SAMUEL HOARE, Esq., will preside, and will be supported by Rev. James Fleming, B.D., Vicar of Camden Church, Camberwell; Rev. Francis Tucker, B.A., Minister of Camden-road Chapel; Rev. John Walton, Minister of Hornsey-road Wesleyan Chapel.

Tickets, Single, 2s.; Double, for Lady and Gentleman, or Two Ladies, 3s. 6d. May be obtained until Saturday, the 7th May inclusive, of the Book Society, 28, Paternoster-row; Elliot Stock, 62, Paternoster-row; Williams and Lloyd, 29, Moorgate-street; Dalton and Lacy, 28, Cockspur-street; James Nisbet and Co., 21, Berners-street; and, until Noon of Monday, the 9th May, at the Offices of the Association, 165, Aldersgate-street, E.C.

W. EDWYN SHIPTON, Secretary.

THE RELIGIOUS TRACT SOCIETY.

SEVENTY-FIRST ANNIVERSARY.

The PUBLIC MEETING will be held on FRIDAY, May 6, at EXETER HALL. The chair to be taken at Six o'clock by Hugh Matheson, Esq.

The Right Rev. Dr. Ryan, late Bishop of Mauritius; the Rev. Donald Fraser, of Marylebone Presbyterian Church; the Rev. Gordon Calthrop, Vicar of St. Augustine's, Highbury New Park; the Rev. Charles Vince, of Birmingham; and the Rev. John Mackenzie, of the London Missionary Society, from Africa, will be among the speakers.

The ANNIVERSARY SERMONS will be preached on the morning of SUNDAY, the 8th of May, by the Rev. DANIEL WILSON, M.A., Vicar of Islington, at the parish church; and by the Rev. Dr. STOUGHTON, at the Congregational Church, Phillimore-terrace, Kensington. The Services to commence at Eleven o'clock.

Tickets for the Public Meeting may be had at the Depositories, 56, Paternoster-row; 65, St. Paul's Churchyard, and 164, Piccadilly; and of B. Seeley, Islington Green.

LONDON MISSIONARY SOCIETY.

ANNIVERSARY SERVICES, MAY, 1870.

The Directors are gratified in announcing to the friends of the Society that they have made the following arrangements for the ensuing Anniversary:—

MONDAY, May 9th.—1. Morning: PRAYER MEETING at the MISSION HOUSE, BLOMFIELD-STREET, specially to implore the Divine blessing on the several Services of the Anniversary, at half-past Seven o'clock. 2. Afternoon: ANNUAL MEETING of DIRECTORS and DELEGATES, at Three o'clock.

TUESDAY, May 10th.—1. Evening: FETTER-LANE WELSH CHAPEL.—Sermon in the Welsh language by the Rev. THOMAS THOMAS, of Swansea. Service to commence at Seven o'clock.

WEDNESDAY, May 11.—1. Morning: SURREY CHAPEL.—The usual ANNUAL SERMON will be preached by the Rev. A. MCLAREN, B.A., of Manchester. Service to commence at half-past Ten o'clock. 2. Evening: WESTMINSTER CHAPEL.—A SPECIAL SERMON to YOUNG MEN and others will be preached by the Rev. HENRY ALLON, of Islington. Service to commence at Seven o'clock.

THURSDAY, May 12th.—1. Morning: EXETER HALL.—ANNUAL MEETING of the DIRECTORS and MEMBERS of the Society. Chair to be taken at Ten o'clock by JAMES SIDEBOTTOM, Esq., of Manchester.

Tickets for the MEETING at EXETER HALL may be obtained at the MISSION HOUSE, BLOMFIELD-STREET, FINSBURY, E.C.

MOMENTOUS, MYSTICAL, and MUSICAL EASTER ENTERTAINMENTS.—SAND and the SUEZ CANAL (a momentous question), by Professor Pepper: with curious Sand Experiments and Dioramic Illustrations.—Novel Musical Entertainment, by George Buckland, Esq. (Mystical and Spectral), entitled, THE HEART of STONE: a Legend of the Black Forest, with astonishing Spectral Scenes and New Music.—Dugwar's marvellously agile "Tomahawk Throwing," and centre of gravity performances—The American Organ daily.—Lecture, by Mr. King, "On a Curious Chinese Torpedo."—Napoli's Mechanical Pictures, and all the other Entertainments daily, for One Shilling, at ROYAL POLYTECHNIC.

THE COLLEGE, ALBERT-ROAD, SOUTH NORWOOD, SURREY, in Union with the College of Preceptors.

MASTERS.

French—Professor Paradis, Bachelor of Science and Bachelor of Literature.
German—Professor Caledoni Stecher, late of the Royal Polytechnic.
Classics—Mr. R. Burtt, of the London University.
Pianoforte—Herr Robert Beringer.
Drill—Sergeant-Major T. H. Burke.

For a prospectus, address,

THE PRINCIPAL.

PESTALOZZIAN BOARDING SCHOOL for YOUNG GENTLEMEN, Misses TOVELL, 26, KING EDWARD'S-ROAD, HACKNEY.

Special attention to the moral and religious training of the Pupils. The comforts of home combined with the discipline of school. Subjects of instruction comprehensive and so taught as to cultivate the mind. Masters attend. House commodious and airy. Separate beds. Extensive recreation ground and garden close to a large park and common. Referees: Rev. J. J. Evans, Chaplain Home and Colonial Training College; Rev. G. B. Johnson, Edgbaston; Professor Dunning, Home and Colonial Training College; John T. Beighton, Esq., 7, Blomfield-street, City; also the parents of Pupils.

The NEXT TERM begins APRIL 28th.

EDUCATION in one of the most healthy neighbourhoods near London.

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SUMMER TERM will commence MAY 5.

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Beg to solicit an inspection of their Stock of DINING-ROOM, DRAWING-ROOM, LIBRARY, BEDROOM, and other FURNITURE, in various woods and styles, displayed in Show-rooms containing upwards of FORTY THOUSAND SQUARE FEET of FLOORAGE.

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Black Superfine Frock Coat	£2 15 0
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Trousers of Black Doeskin and the best Angolas, equal in every respect to the qualities usually charged 26s. and 28s...	1 1 0

While these prices must commend themselves to the favourable notice of economists, it should be understood that the excellence of the articles themselves adapts them fully to the requirements of Gentlemen.

Patterns free.

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SAVORY and MOORE, 143, New Bond-street, London.

CORNS and BUNIONS.—A gentleman, many years tormented with Corns, will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience.—Forward address, on a stamped envelope, to F. Kingston, Esq., Church-street, Ware Herts.

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None but anxious mothers know the real worry of the "teething time," and the nursery has no worthier or more innocent adjunct than Mrs. Johnson's American Soothing Syrup, which, easily applied to the infant's gums, relieves the pain and prevents convulsions. The experience of half a century has made the article extremely popular. None genuine without the name of "Barclay and Sons," 95, Farringdon-street," is on the stamp. Sold by all chemists, at 2s. 9d. a bottle.

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WALL LIGHTS AND LUSTRES FOR GAS AND CANDLES.
CHANDELIERS in Bronze and Ormolu. Moderator LAMPS, and Lamps for India.
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ORNAMENTAL GLASS, ENGLISH AND FOREIGN.
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BROWN and GREEN'S KITCHEN RANGES, with Close or Open Fire, Roast in Front, and are unsurpassed for economy, cleanliness, general convenience, heating baths, and the prevention of smoky chimneys. Prize Medals—London, Dublin, and Paris.
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The largest assortment of Dining-room Furniture in the United Kingdom to be seen ready for delivery at
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An experienced Female to wait upon Ladies.

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For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.
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Procurable of all Chemists and Italian Warehousemen.

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CLARET 16s. per dozen. A fine Wine, with good Bouquet. CHARLES WATSON and Co., 30, Cornhill. A comprehensive Price List free. Carriage paid. Terms cash. Established 1798.

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Sold in bottles 3s. 8d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London W.
Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

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Opiates, Narcotics, and Squills, are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.
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Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an other-wise strengthening treatment for this disease."
This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles at 1s. 9d., 4s. 6d., and 11s. each; and wholesale by JAS. M. CROSBY, Chemist, Scarborough.
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WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.
"We do not hesitate to give to this invention our unqualified approbation; and we strenously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*
Recommended by the following eminent Surgeons:—William Fergusson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq. Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalene Hospital; T. Blizard Curling, Esq., F.R.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.
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